

Sex and the Young

Marie Carmichael Stopes

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SEX AND THE YOUNG

BY THE SAME AUTHOR

RADIANT MOTHERHOOD

THE HUMAN BODY AND ITS FUNCTIONS

SEX AND THE YOUNG

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BY

MARIE CARMICHAEL STOPES

*Doctor of Science, London; Doctor of Philosophy,
Munich; Fellow of University College, London;
Fellow of the Royal Society of Literature
and the Linnean and Geological
Societies, London; President of
the Society C.B.C. and
Racial Progress*



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DEDICATED
TO ALL PARENTS, TEACHERS,
AND THOSE IN CHARGE OF THE YOUNG



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SEX AND THE YOUNG

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CHAPTER I

THE PLACE OF SEX IN LIFE

EVERYONE desires that the young shall be healthy, happy and pure. Everyone, however soiled his own daily life, recalls an instinctive reverence for the pellucid innocence and bright hopefulness of tiny children, and yearns to perpetuate that state of radiance. Yet national efforts to keep our little ones pure have principally taken the form of pretence and mockery. The pretence that sex does not exist in the young. The mockery of lying answers to their questions when they discover for themselves that it does exist, and ask us about it.

Our social tradition has for too long been based on the assumption that the young shall know nothing of sex until by some fortuitous chance, after having "grown-up," they shall in

some ill-defined, and therefore respectable, manner learn the facts of life. Not only bright-eyed, intelligent tiny children, but school boys and school girls are supposed to live in homes where the father and mother dress differently from each other, share in a different and characteristic manner the duties in the house, be openly called man and woman, husband and wife, and yet the children are not to detect what below the surface these differences entail. It is a farce. A farce which would be laughable were it not damnable, and had it not ruined so many potentially beautiful lives.

It is such a fine theory to consider the nursery and the school as gardens enclosed, shut away from the "sex contaminated" adult world! It is so soothing to pretend that in these realms of sex-unconsciousness dwell cherub-like creatures, magically different from ourselves. Alas for our theories, the controlling power of the universe has pre-ordained a different form for the reality of the beauty of nursery and school. The beauty which may really be nurtured there is quite as magical as our dream of it but more in harmony with logic and common sense.

Over children in the school and in the nursery,

even over tots in the cradle, sex is already wielding the magic wand of control over development that is apparently in the charge of the nurse or infants' school teacher. Within the tiniest infant the essential cell tissues of the adult organs are already nascent. These each and severally exude subtle secretions in constant though minute streams directly into the blood. Named by Professor Starling "Hormones" these are now recognised as controlling the growth of distant organs in various parts of the body. Balance and beauty, swiftness and grace in the tiny limbs and head which in a normal child form such a charming picture depend for their perfection on the control of the sex and accessory sex glands whose power was not even suspected until science discovered their potentialities not much more than a decade ago.

At no period of human life on this earth, even actually before birth, does sex lack significance.

Its manifest workings upon our daily lives, however, are wielded through the invisible supremacy of nerve and gland over our tissues. Though we experience the results of the balanced sex control of our bodies, humanity has not until recently even been aware of the existence of these interactions. Hence no vocabulary for these sex

ideas exists other than the scientific language of those who have made the discoveries. And hence the usual national sex-inhibitions do not apply to this aspect of sex life. Strange and illogical as it seems to one to whom all natural aspects of sex are pure, this particular phase alone has been accepted as a quite legitimate subject for public discussion. In my opinion this desirable openness about some of the inherent mysteries of sex, which is so strikingly in contrast to the reticence and vulgarity of our treatment of other scientific truths about sex, is very largely due to the fact that *from the first the ideas had a suitable vocabulary*. Hence newspapers do not hesitate to publish reports about the action of hormones, the secretions of the ductless glands, of the pineal or pituitary, nor to accept advertisements about cognate matters of the most intricate and intimate nature in our sex lives quite calmly, reasonably and, in my opinion, properly, although this frankness is in marked contrast to their attitude toward other and equally important aspects of sex physiology. When we turn to consider other facts of sex life, and especially those experienced for centuries, we find a shame-faced dirtiness of mind upon the subject, and

that the Press hinders serious efforts to enlighten the public. Here I see that *the absence of an acceptable vocabulary is revealed as having a great influence on the trend of thought*. For some of the basic facts of sex life, known since the mists of antiquity, were in those days considered too sacred or too shameful to be spoken of. Hence each generation of fresh young people spontaneously frank with their simple enquiries about these facts (as about all others in this world) are hushed by their elders.

If those who look on sex as sacred will not reveal its mysteries, and in all the centuries which have passed have failed to create a sacred vocabulary in which to initiate youth, we can scarcely be surprised that youth turns to other sources for information. Those to whom sex is a lewd enjoyment naturally snigger with congenial companions, and the result is that young people hear the wanton tattle or its echoes. The children of each generation receive in turn a strong bias, inclining them to think of the well-known facts of sex as shameful and *not* as sacred.

Nothing will rectify this profound racial error, nothing will put an end to this shocking irreverence, but a vocabulary.

We must have words to use which enable those who consider sex a sacred, or at any rate serious, beautiful and dignified thing, to express their meaning. The old question, "What's in a name? A rose by any other name would smell as sweet" is in this respect to be answered most emphatically — "*Everything* is in a name."

The word sex and most of its derivatives have become contaminated in the minds of a large proportion of people. The result of this is that whenever one who has something to say uses the word (as of necessity it must be used in dealing with the subject) deep inhibitions, reactions, obsessions and antagonisms are roused in some or many of those who hear the word, and the result is a condition of mental conflict in which the new and sweet ideas suffer as do small boats tossed in a tempest.

I am convinced that the majority of decent people to-day are not inherently opposed to the *ideas* which those who would reform sex matters in our midst are desirous of placing before the public. Yet as the ancient word "sex" has not the conveyance of a single or simple concept but is an omnibus packed with ill-assorted, conflicting ideas, some of them foul and obscene, the whole

'bus load seems to be indited by their presence.

Let us think what the word sex denotes to the average mind—a swift, hazy, kaleidoscopic series of half-blurred pictures of the worse than bestiality in dens and haunts of degraded mankind; of the barbarities of the male savage towards his female; of the refined horror of modern prostitution; of the purely physical relation of the mating animals. Try as he will the modern man cannot free his own mental concept of sex from some fringe, some hazy aura of all these things because the word sex is applied to them all and they, therefore, fantastically appear to be aspects of the same thing which he and his noble and beautiful beloved are living together. The life that he and his beloved are living together is, however, not comparable nor is it soiled by the attributes of these other phenomena. It is, in my opinion, a freshly evolved, nobler, subtler, immensely richer and more beautiful thing than the primitive or the aberrant forms which it has passed and outwinged on its way upwards.

For the modern relation between man and woman mated or living in the innumerable interdependencies, the mutual obeisances, the mutual respects which are not paralleled at all in the sex

relation of the primitive peoples or in the debased lives of the violently depraved, a clean, fresh, subtle word is wanted, and instead of the soiled and degraded word "sexual" life, for this new and elevated interplay between man and woman I propose the word "erogamic" life.

Erogamic is a new word coined here and to-day for the purpose of crystallizing a vital idea that is in our midst though barely recognised. It is derived from the Greek: *eros*—love and *gamos*—marriage or mating. I mint it with the intention that it shall designate that noble flower of the duality of human life, the mating and relation together of man and woman in all three planes—physical, mental and spiritual.

Erogamic life, and not sexual life, is that which we who would reform the relation between man and woman—hold up as a standard. I desire to set this idea free in all its potential power and beauty to do good in the world. The physiological aspects of normal sex we all have as a physical basis in our lives; for the evolved interplay of man and woman we can speak of erogamic life and leave the word "sexual" to those who still roll in the filth and who delight in the unclean echoes of the centuries.

I shall throughout this book in future when I mean the nobler thing speak of erogamic life. *For dictionary purposes the new word erogamic may be defined as: All that relation, in cultivated communities, between man and woman as mated pair which involves their mutual interplay and interdependencies in physical, mental and spiritual life.*

I trust that the fresh word for the fresh and beautiful concept (essentially characteristic of this century) of nobly and completely mated man and woman may replace the soiled and bedraggled collection of ideas and themes at present lumped together under the words "sex" and "sexual." Indeed I feel acutely that the world has rightly sickened of "talk of things sexual." The word is itself sickening, but that nobler thing which has grown in our midst is a great and beautiful fact which we can sense better when it is defined and described in a word giving a clear, fresh picture.

All human beings with but few tragic exceptions (and these are pathetic, abnormal and misformed individuals) are clearly and completely of one type or the other of the human duty. I revive the use of "*duty*," which is an ancient word but little

known, for the human duality—God in His unity, mankind in our duty—is the contrast contained in the word, and I use it because I think here too is the suggestion of a fresh atmosphere for man and woman dwelling in complete harmony with the interplay of all their own individual qualities, creating the perfect human duty. All the cruelties, abominations, contaminations, terrors and indecencies which have resulted from the misuse of the purely physical aspects of sex will be ultimately swept away by the higher form of dual life. For not only in our material bodies but in an overwhelming degree throughout our social life and all our institutions does the richness and the vitality of life depend on the bifurcation of the human species and its mutual elevation and evolution. There is no escaping the reality of the erogamic life unless one envelops one's intellect in a cloudy fog of mental confusion. Those who live in such confusion may maintain that this duty is non-essential. But why should those who see the light follow those who have merely dulled the intelligence? Given a realization of all the beauty and the potential power that the dual harmony in the erogamic life can contain, none would desire to escape into mono-

sexual asceticism, but with a bold and joyous front would face the facts, recognising the marvellous richness that the play and interplay of man and woman has made with all their ultimate ramifications of beauty and art, social conventions and decoration. Those who claim that the higher intellectual and spiritual achievements of the erotic life can be surpassed in any other way are merely deluding themselves.

CHAPTER II

KNOWLEDGE OF SEX—ITS VALUES AND DANGERS

THE noblest erogamic life might conceivably be lived by a perfectly innocent adult pair knowing naught of the scientific facts of sex nor of the contaminations of knowledge current among the half-informed. But such a couple is not to be found in any civilised country to-day. Echoes of "sex information" reverberate universally. Given any knowledge, or the hints of knowledge, then the whole truth so far as science can offer it is required to safeguard the sensitive tentacles of love from contact with foulness. Hence, for the nobler sort in the present world, calm, and complete instruction in the physiology of their reproductive organs is essential.

The contradictory traditions current simultaneously in this country, and the dangers to

which our young people are exposed in the absence of knowledge, may be illustrated by reference to the fact that binding and legal *marriage* may be contracted at the ages of twelve and fourteen respectively by girls and boys. School-children, therefore, are not to be informed of the facts of sex but may *experience* them and in that experience risk total wreckage! I think these ages are too young for completely detailed instruction in sex matters to have been given, yet Nature has made motherhood physically possible to a girl of eleven. To withhold information about the full meaning of the step they are taking and yet legally to permit them to contract a lifelong liability such as is involved in the marriage contract or an illicit union, is to play false with our children. At such an age there are dangers both in knowledge and the want of it.

While the external phenomena of reproduction have been known since the earliest days of human life on earth, the inner subtleties, both psychological and physiological, of the sex organs have not been realised at all until recently, and are even now only beginning to open out vistas of far-reaching significance as a result of earnest enquiries conducted in a scientific spirit by physi-

ologists, psychologists and others. One may safely say that the fruit of this tree of knowledge, like that of its material prototype, is baneful when green and immature but beneficial when ripe and sweetened by light.

So elusive until the light of biological science had been thrown on them are the invisible and microscopic details of our sex organs that there are still living human races who appear to be quite ignorant of the significance of the father in the ultimate procreation of the child. We cannot trace such ignorance in our own traditions, nevertheless almost the whole of our modern social conventions and ethics date from a time of darkness when the relation of the accessory glands, the spermatozoa, the ovum and the developing embryo were quite unknown. Much, therefore, that is not only incomplete but actively false knowledge has flourished, choking thought on the subject of sex. Without hesitation, one may say that all false knowledge is dangerous, however well intentioned its disseminators, however august its source, and however widely accepted by national traditions.

Danger also lies in the distortions of knowledge which may arise in individual perverted minds.

Minds congenitally malformed or contaminated during development seize upon one or other fact of physiological truth, and with myopic or false vision see the whole out of perspective. Individuals possessing such minds, though fortunately not numerous in a healthy community, are always liable to exist wherever large numbers congregate. One of the dangers in connection with sex which must be pre-eminently before the mind of every head teacher and should be known to every class teacher and every parent, is that scraps of information or misinformation are liable to be whispered in a lewd and vulgar manner from one to the other among young people. The "born teacher" who is in sympathetic touch with his or her pupils will instinctively feel that this is going on and will be able to locate the source of contamination. Parents are often the last to learn of their children's aberrations. In the interests of the rest of the class, any child who is really corrupt through home influence or abnormal development should without hesitation be removed from contact with the other children. However normal and sweet minded all the others may be, the befouling ideas may imprint on them a lasting impression almost ineradicable. Adults who con-

fide true and detailed accounts of their own early lives often report some incident which shocked them in childhood, and many feel the after effects for years or perhaps throughout the whole of their lives. Danger in such circumstances lies, of course, not in the existence or the free dissemination of knowledge, but in its perversion and vulgar distortion. The fact that such vulgar misrepresentation is possible has, in the past, formed an argument freely used by those who desired to keep all knowledge on leash.

While that attitude deserves consideration, it is immediately counterbalanced and more than counterbalanced by the much weightier arguments in favour of the wise dissemination of the truth. Almost every healthy child has a mind specially adapted to *enquiry*. A child delights in testing everything that comes in its way, and is prepared for the assimilation of as much information as it can acquire about the things around it. This desire to enquire, and the capacity to understand explanations, is of the utmost racial value. As Sir Archdall Reid points out in some chapters of special interest to teachers in the beginning of his great work *The Prevention of Venereal Disease* (Heinemann, London, 1921), were all the children

to be systematically educated on any specific line, in one generation the whole national bias and racial tradition could be re-oriented.

It is logical, therefore, to supply correct information in answer to the earliest enquiries, for if first impressions are important in ordinary life, they are still more important in the formation of a special attitude of mind in the child toward the race. The old proverb "As the twig is bent the tree is inclined" is profoundly true in sex matters, even to a greater degree than in others, because sex being so fundamental any falsity in connection with it has far-reaching effects on the whole organism. *Truth* untampered with, but not necessarily complete, should be supplied to a young mind in answer to every enquiry on any subject whatever, but one must not forget that to an immature mind, unprepared for certain stages of truth, a false impression is conveyed by too large a dose of undiluted fact. It is most important, *to grade* both the quantity of truth administered and the accessories of social inference.

Teachers in schools and institutions attempting to do this encounter obstacles when dealing with their charges as a result of the very differing degrees of development in the children and of

the falsity and the ignorance in many homes. Children bred from the noblest erogamic life may sit in a class room beside others spawned into the world by chance drunkenness or marital rape, and spiritually neglected ever since their birth. While parents may ignore without injury to their children any preliminary instruction in the binomial theorem or vulgar fractions before sending them to school, neglect or corruption of instruction in sex matters is serious. The infant of two or three or four years of age will have demanded some instruction from them, and will have obtained it, given either consciously or unconsciously. According to the wisdom or folly of the parents the teacher's task will have been rendered delightful, easy, difficult, or well-nigh impossible. *In no matter of education is true co-operation between parents and teacher more urgently needed than in these matters of human sex life.*

Ignorance or bad instruction in mathematics may be recovered from at almost any age, or at the worst it may leave a man an inferior accountant unable to work in a bank. Ignorance or bad instruction in sex matters may make a man profoundly miserable during the whole of his own

life, may injure or destroy his potential fatherhood and convert him from being a happy, healthy citizen into a danger to the community.

The old-fashioned parent pursued a comparatively simple course, and decided that no mention of human reproduction should take place between parents and children except the word "hush" until the child reached years of discretion and then was given one "wholesome" initiative talk, possibly before going to school. This complacent type of parent was played up to by the child who probably, when the initiation came, already knew far more than the parent told it. Finding that it was socially taboo to speak of anything concerning sex among good class people the child listened eagerly in the servants' hall or the gutter and acquired a surprising amount of misinformation, some of it possibly of a very terrifying nature.

Modern parents on the other hand, much more awake to their responsibilities, much more sympathetic as a result of the memory of what he or she suffered in childhood, are often keenly desirous of doing the best for the child and perhaps err on the side of volunteering too much information and forcing attention to subjects which pre-

eminently should only be dealt with when the child itself initiates enquiry.

Second only to the danger of false and sordid misinformation I place in order of gravity the danger of true information prematurely or tactlessly given.

One of the most remarkable biological features of the present state of the human race is its immeasurable variability. There are undoubtedly numbers of healthy young people who have a natural and instinctive reticence about sex. Developing healthfully and unconsciously they do not desire to know anything about the subject and hotly resent information that is thrust upon them. Sex knowledge, however true, however useful, and however beautiful in its right place, that is forced upon an unwilling recipient is certainly out of place and may be actively dangerous.

We come once more, therefore, to the idea, that should be dominant in all considerations of sex instruction, that each one's training is an individual problem and should be handled with the greatest sensitiveness and perceptive wisdom on the part of both parents and teachers.

CHAPTER III

“SEX INSTRUCTION”?

ALL thoughtful people now feel that we must present young enquirers with the truth. But having arrived at that decision, the difficulty (an almost insoluble one) of tactics remains facing us. How can we get out of the encircling chain of ignorance and its consequent links of self-consciousness, prurience, and false modesty on the part of the adults who have to inform the young?

Not very long ago an elderly medical woman, feeling intensely the need of right sex instruction in schools, gathered round her a number of influential persons prepared to push through reform. Her further advance was impossible because she could find to carry on the work a sufficiency neither of men nor women teachers themselves both instructed and intellectually dowered with the necessary facts, delicacy and sensibility. Nor

could she even find books to supply all that was wanted in place of direct instruction.

That this should be so is not surprising when one realises how fundamental in our social life is that attitude of mind towards sex, inculcated from ancient times, which causes us nationally to look upon it as a subject to be entirely veiled and passed over in silence by those who treat it seriously and reverently, and at the same time to be joked about and sniggered at indecently in the music halls and the gutter. Almost every adult in this country having imbibed such a conflicting mixture of ideas on the subject since his or her earliest consciousness awakened to the existence of sex, has naturally developed a complex of feeling in which acute self-consciousness and discomfort tend to predominate, destroying the capacity to look calmly in a scientific, sociological, and at the same time vividly clear way, at sex facts and problems. School teachers naturally have the ordinarily acquired human bias in favour of corporate silence about sex, common to almost every adult of British birth. Added to that there is the special reticence inculcated in those whose work lies among tiny children or young people, whose easily excitable youth must be

screened from inflammatory matter such as is felt to lie in all knowledge of sex.

It is, therefore, entirely natural that when some untrammelled spirits begin to voice a demand that “sex instruction” shall be given in schools, they meet either with a phalanx of stolid apathy or active opposition.

The readers of this book will perhaps be astonished to learn at its very commencement that *I am among those who most strenuously and definitely oppose SPECIAL “sex instruction” in schools.* In this matter I agree heartily with the Roman Catholics who consider that there should not be special sex instruction, and I agree with all the unconscious Mrs. Grundys and the stolid British men and women who think these matters ought not to be specially treated either in classes or in talks to normal young people. Individuals who may have shown personal need for explicit statements on one point or another, are a distinct problem and may require such special instruction, which should then be given individually.

I must hasten at once to explain that I oppose *special* sex instruction, not from any desire that matters shall be left as they now are, but because I feel that young people in whom sex surges so

strongly, with all the intense potentialities of youth hovering and not yet balanced and equably established, are liable to be greatly injured rather than benefited by anything specially emphasising sex and setting it apart from the stabilising material facts with which it is linked in everyday life. Emphasis of sex entails distortion.

Every child from the age of about twelve onwards ought to become unobtrusively possessed of a reasonable elementary, and well-balanced knowledge of the external features, the internal structure, and the racial possibilities of the whole body. This knowledge should not come to them as special sex instruction but as part of the general instruction in human physiology which everyone ought to receive.

I think, therefore, there should be no teacher specially trained for sex instruction, but that in every school there should be either some members of the resident staff or a visiting master or mistress of scientific attainments, well versed in the biology of both plants and animals and capable of giving complete, thoroughly detailed, well-planned and interesting courses of lessons on the whole of human physiology. In that subject, as the different themes are dealt with lesson by lesson,

reference should be made, without any special emphasis, to testes and ovaries, to the secretions of the sex glands, to the microscopic structure of the reproductive cells, always to whatever it may be in its proper place in the ordinary way in the course of instruction about the body as a whole. When the viscera are dealt with we should not, as in most books on human physiology, describe the lungs, liver and kidneys and stop short of the womb and the testes. Nor when the arterial system is being dealt with, should the main arteries leading to lungs and liver be named and described, unless, also in their place, the arteries leading to the ovaries appear. In this way little by little, with no undue emphasis on any part, the marvellous machinery and mechanism of our intricate and wonderful bodies and their powers of reproduction will be built into the consciousness of the young people. Thus learning the essential facts of the sex structure of both man and woman, the bodily parts will be recognised in a decent scientific terminology, and this will eliminate that foul vulgarity and ugliness of thought which arises from the lack of a decent vocabulary. None will have his or her special sensibilities aroused and concentrated on sex organs, because

the subject of human physiology with its multitudinous marvels is so entrancing to a properly led young mind that mention and detailed descriptions of sex attributes will merely be adding marvel to marvel. Questions which they have felt hovering in their minds will be answered in a clean way making clear the wonderful truth. Later on, when their own sex lives begin their insistent activity, knowledge will be found ready lodged in its proper place in their minds, undistorted, rational, intelligently linked and connected with all the other manifold functions of the body's organisation, ready for use.

In answer to questions about "sex instruction" from audiences of thousands of people I have presented this idea from time to time and always found that it has been received with a mixture of relief and warm enthusiasm by the "lay minds" of the mothers and fathers. Some teachers too have said that that undoubtedly is the way they would like to see the subject of sex handled in their own classes.

The next immediate question always is—Where can one find a class book written on these lines available for use by pupils and teachers? In answer to this reverberating enquiry, I have

searched existing literature so far as possible for several years, but without success. Not having found this necessary book, I have now endeavoured to supply it, in a work published on the same day as the book you are now reading, in a sense therefore a necessary complement to this. It is bound in separate covers so that teachers and parents who read this book can hand the other volume, with its explicit lessons and physiological diagrams of the normal, to young persons in their care without handing on this book which is written definitely to reach the elders and is not intended for the young.

My book of simple physiological instruction covers all our ordinary vital processes including the functions and descriptions of the sex organs in their place. It is called *The Human Body* and is produced by the publishers of this volume. Where other instruction is lacking it may be placed in the hands of boys and girls, but it is better to use it as a class book, to supplement class lessons in the usual way that any scientific subject is taught.

The task of the teacher will not be completed on giving the scholars lessons in human physiology even were they to be on absolutely ideal lines.

Sex in the school must be to the teacher a daily problem, because of the variabilities already mentioned in the preceding chapter. The teacher in charge of classes of young people or little children must not only give them instruction in the normal aspects of human science, but should be alertly on the watch for any departures from the normal in individual pupils. Both teachers and parents should have constantly before their minds, many important facts which are too often either unknown or ignored, and in the following chapter I hope to touch very briefly upon some of the main aberrations of sex in the young, which may prove helpful both to professional teachers in schools and to the parents in homes. May I add emphatically that these facts should not be placed before the pupils nor form part of the class instruction.

CHAPTER IV

DIFFICULT PUPILS

INDIVIDUAL families, however large, contain only a small number of children, and the majority of parents therefore may expect to be fortunate in knowing only normality. Among the larger numbers in schools, colleges and institutions however the chances of one or more among the children departing in some respect from pure, healthy normality are greatly increased. Therefore, although all mothers and fathers should know enough about both the normal sex development in young people and the varieties of difficulties and slight abnormalities which may arise to be able to keep guard on their own little flock, it is much more essential for school teachers to know these things and to be on the alert to detect them for they are very likely to encounter them from time to time.

For both parents and teachers, therefore, it may be useful to consider some of these departures

from perfect sex-beauty and health in their young charges which occur with sufficient frequency to make it important that they should be understood.

Vulgarity of Speech on Sex Matters.—Vulgarity of speech may arise from the absence of an accepted vocabulary of suitable words for the parts of the body and the ideas of sex. The general lack of an honourable vocabulary is a very great national loss, and until a sound sex vocabulary can be incorporated into our national speech, vulgarity of language will be a sporadic offence. The vulgar terminology and the misapplication of ordinary words in vulgar senses which are characteristic of the gutter may issue from the lips of the most innocent and charming child. They may have been heard in the kitchen or on the streets, and be used without any idea of their offensiveness. Such a child can easily be trained to drop their use, but the mere act of telling the child that these words must not be used is liable to give rise to some questioning as to what should replace them and the teacher will immediately feel the need of some more appropriate language. One of the first aids in such circumstances is to teach the children the correct names

for *all* the parts of the body. These are shown in two diagrams in Chapter II of my book *The Human Body*, and the child might well be told to copy the simple outlines and learn the correct names of all the parts of the body, so that emphasis on sex is avoided.

On the other hand vulgarity and nastiness of speech may be deliberately used by a child quite conscious of what he (or she) is doing. Then the chances that the teacher will hear this ugly language are less, for the child, aware of naughtiness, will probably keep his voice hushed in the presence of elders and spread his vulgar words only among selected companions.

Sheer dirtiness of mind will seldom be given much chance to be injurious in an ordinary class of nice-minded, healthy British children, whether boys or girls, but if as sometimes happens in large slums or city districts a considerable proportion of children have been nurtured in the gutter then vulgarity of diction may spread to all. The problem of handling this type of pupil must obviously vary with the nature and locality of the school. The only lasting cure is a reformation in the homes themselves and in the attitude of the parents.

Corruption of Ideas on Sex.—Sometimes vulgar speech connotes a definite contamination of the young mind which has been warped and corrupted by elders. This may arise in the home itself from contact with drunken, vulgar parents or in an immoral atmosphere wherein the child can scarcely fail to acquire foul ideas concerning the relations of his parents and elders. Such a child is of course a much greater danger in a class than the innocent user of vulgar phrases, and in the interests of the other pupils it is the teacher's duty wherever possible to see the parents and if undesirable conditions in the home are found, to endeavour to reason with them. If they are incorrigible, in my opinion any teacher is not only justified but it is his or her bounden duty to try to have the child removed from a class that is suffering from its presence. The need for such action of course varies with different schools and with different localities. Some slum districts are in such an unfortunate condition that a large number of the children come from homes wherein sex is a matter for ribald comment, so that it would be useless to seek the removal of any one pupil. On the other hand schools in purer country districts and those more carefully managed

may have only one member of a class coming from such a home, who should be removed in the interests of the rest of the school. Even the most watchful teachers may be deluded into thinking that no such corrupt vulgarity exists in their midst, at the very moment that it may be flourishing actively. The following illustration is taken from Professor Bigelow's *Sex-Education*:

A few years ago the mothers of a group of little girls in one of the best managed private schools felt that with careful supervision both in school and home there was no danger of forbidden knowledge reaching the children. But one day a new pupil innocently exhibited to her mother a miniature notebook with unprintable notes on sexual topics. The resulting investigation revealed a secret club organised by the pupils for the purpose of passing to each member through notebooks all newly acquired information, which had a peculiar value because it must be kept secret from teachers and parents. That club had been in existence during two school years. This is only a sample case of many which have proved that if children are allowed the freedom that developing individuality demands, their mothers must not feel too sure that their darlings are protected against knowledge of life, and perhaps of life in its most degraded aspects.

Wise teachers, while constantly on the alert, must avoid anything like stressing enquiries or

appearing to be searching for such things, because not only will the guilty pupils then become even more cunning in deceiving them, but some of the really innocent and pure minded may be awakened to what they would otherwise have safely passed by unaware.

Fortunately it is not exceptional for thoroughly wholesome girls to pass through the whole school career without ever having heard an indecent word or a nasty suggestion on the part of their companions, and that even in a class where there is at the same time another set carrying on in secret all manner of corruption. The parents' and teachers' efforts should be primarily directed to guard such purity.

Precocity of Interest.—Precocity may be the result of its own early physiological development forcing facts of sex before the child's mind more intensely and more personally than is usual at its age. In this matter the child and the parents alike are quite guiltless and incapable of controlling the physiological processes. All they can do is to exercise modesty and to keep silence in the interest of others. One precocious member in a class may do much to contaminate the atmosphere of the others even although the child itself may

be guiltless of any speech or attitude of mind which can be corrected. I know in one girls' school for instance in a class of little girls about eleven years of age one was physically formed almost like an adult woman with the pubic and armpit hair well developed and the breasts rounded. This led to much talk and an active revulsion on the part of her fellow pupils. Yet it was, of course, entirely beyond the control of either child or teacher. With such a precocious development of the normal features, some mental precocity cannot be absent, and although it seems very hard to penalise such a child by separating her from her fellows when she is not otherwise abnormal and is merely showing in her little body all the natural development that will arise in a few years among them also, yet in the interests of the other girls she should not share a bedroom or bathroom in a boarding school.

I should like now to emphasise a fact I have never seen clearly stated.

Some girls certainly pass through a phase just before they reach puberty when the bodily form of the adult woman becomes intensely revolting to them.

I have heard a young girl *rage* at the thought that in a few years she will have hair under her

armpits and a rounded breast like her mother's. This girl was not abnormal in any way, except perhaps in the intensity of the feeling and expression to which she gave vent. When I was about nine and she was only two years my senior she told me that the first day hairs grew under her arms she would kill herself. She did not do this, of course, but she did develop such an intense revulsion towards sex that she has remained unmarried. To mingle children who are precocious either in mental or physical development with normal children just passing through this development phase is to create mental disturbances in the normal child of which I think very few adults are ever aware. This girl never spoke to her parents or teachers in the way she spoke to us, her fellows. One must always bear in mind when dealing with young people that feelings which are most intense within them are often just those which they carefully conceal, either in shame, or because they are too intense to be expressed by any words at their command.

Lack of Balance.—Lack of balance in a child is almost certain to be correlated with an irregularity of the various internal organs and their ductless secretions controlling the whole body's devel-

opment. If for instance any one of the internal secreting glands is not acting properly, is starved of the necessary chemical molecules in the nutriment, or is over developed, this may have an effect on the balance of the body. A simple illustration of this is the aberration in the development of the thyroid gland which has a far-reaching effect on the whole physiology and may give rise to Goitre. It is now well known that this thyroid affection influences both physiological and mental processes, and is preponderatingly due to the lack of one chemical element in the nutriment, namely, Iodine. The total amount of Iodine in the body is minute, yet the effects of its absence show it to be vitally important. Inhabitants of districts who do not obtain enough Iodine (as in some Swiss valleys, and in some parts of the central plains of America) show a tendency to Goitre, which may be locally extremely prevalent. Minute doses of Iodine mixed with ordinary salt or in occasional tablets act almost magically as a preventive of this lack of balance. While knowledge of such purely physiological facts may be thought not to be part of the class teacher's equipment, yet as the effects of such chemical and physiological lack of balance have

not only physical but mental and even moral results, it is essential that the class teacher (that is to say the one who has the pupils under critical observation day after day) should be sufficiently aware of such physiological effects to recognise incipient difficulties which would be overlooked by anyone not constantly with the child. The illustration given above of the thyroid and Iodine is, of course, only one of many forms of lack of balance in the developing organism which may manifest itself. Any child who is abnormally slow or stupid, who walks heavily, who is drowsy or in any way seems not to be as alert, bright and well developed as a healthy child should be, should be referred to authority by the class teacher, and put under special medical observation.

Physiological Abnormality.—Physiological abnormality may take comparatively simple forms, one of the most prevalent of which is chronically abnormal behaviour on the part of some of the digestive organs. A physiological deficiency in some secretion necessary for normal digestion may cause the child to be continuously peevish and fretful, or on the other hand, according to the organ affected, it may be dull, heavy, and really incapable of learning lessons and benefiting

from class instruction. If the various secretions and accessories of the digestive tract are not in physiological working order, food is not fully assimilated and the child's body is not being properly nourished, even though the ideal ration may be swallowed daily.

Another common, very prevalent, physiological aberration, is the result of the re-absorption of poisons into the system from neglect of the proper evacuation of the bowels. Concerning this teachers have a really urgent daily duty towards their pupils, and one which unfortunately is far too frequently overlooked both by parents and teachers. Falling between the two centres of authority the physiological process is neglected by both, though it certainly requires supervision in young people. As things are at present the child very generally has a more or less hurried breakfast in order to reach school at the proper time, then walks or travels in a tram or train for some distance, and arrives at school just in time for the assembly for prayers or class work. Once the child is seated in the class room, if there is, as there should be, an "epidemic" of pupils asking permission to leave the class, the teacher is very apt to make some sarcastic remark

even if he or she does not actually refuse permission till the first interval. The result of this is that the child gets into the habit of holding in the rectum in a manner which can become a fixed habit, and which is most detrimental to the health, leading to subtle but very pernicious physiological disturbances. In my opinion a well-conducted day school should be so arranged that there is no class teaching for the first half hour after school assembly, but instead some occupation in the gymnasium or lecture hall, sewing or carpentry, map drawing or art class, in which movement among the pupils is possible without loss of concentration. It should be understood by every pupil that it is a duty to attempt, even if they do not succeed in, the daily bowel evacuation at that time. Such duty the teacher may well reply is surely to be arranged for in the home. Yes—ideally, for in the intelligently managed State no child would begin lessons till 11 A.M. But as things are, and with the long distances which children very often have to travel in order to reach their day schools, they have to get up and eat their breakfasts at a time which makes it impossible to give an extra half hour in the home before setting off to school. Therefore,

facilities such as I have indicated above are, in my opinion, of prime importance in every school at present. Much talk in the recent medical journals will be found about the dangers of intestinal stasis, and its connection with that much-dreaded and rapidly increasing disease, cancer. I am convinced that the habit of intestinal stasis is undoubtedly fastened upon most people during early school days. Such a physiological derangement is so prevalent that to the thoughtless it may appear unimportant, but it is a very serious one which cannot be too carefully guarded against by the school staff.

Although such a physiological abnormality may appear to belong to the realm of ordinary health and not to impinge upon sex matters, yet the connection between intestinal stasis and abnormality in sex is beginning to be recognised. Sometimes the local pressure and irritation is a direct cause of personal handling leading to self-abuse as well as other and more subtle injuries.

Structural Abnormality.—Although rare, individuals are sometimes born with almost every possible range of structural abnormality. Mercifully those whose departure from the normal is extreme, generally die, but nevertheless, it may

from time to time happen that even an otherwise splendid and robust individual has some peculiarity or abnormality of sex structure. Those most likely to arise in boys should be known and recognised by teachers, as generally they are not understood in the home, and the boy may be made to feel uncomfortable and even an outcast from among his companions as a result.

One such abnormality is the retention in the body of the testes instead of their descent into the scrotum as is usual. In such a case a boy lacks complete external sex development and may be jeered and jibed at by his fellows and told in school-boys' vulgar jargon that he will never be able to marry or become a father. If teachers observe such a boy in their midst it would be wise and kind to inform both him and the boys in his own immediate class of the general features of the structural development of the testes; how they are first of all formed within the body in the course of the growth of the embryo and then descend to their place in the external scrotum, and that the boy in question may, as happens from time to time, have retained the testes within him, yet when the time comes may be quite as capable as any other man of having a wife and children.

Such cases are rare, but they are sufficient in number for it to be advisable for teachers to know what course to pursue to prevent needless mental suffering.

Another feature which may lead to talk among his fellows and to personal discomfort on the part of the boy is the stricture of the foreskin. Not infrequently it is too tight, and this leads to local irritation, which is a direct incitement to the boy to play with his organ and may therefore lead to self-abuse. Any teacher who notices a boy surreptitiously playing with himself should always get the school Medical Officer to examine the foreskin. If it is too tight the doctor should make the necessary small incision to relieve it. The earlier this is done the better, so that the boy can cleanse these parts as they should be cleansed and thus keep them from being a constant reminder and incitement to touch, which should be avoided. An elongated foreskin sometimes overlaps the glans further than is necessary or useful, and this also tends to accumulate secretions which may cause irritation. For such a boy partial circumcision is sometimes prescribed and should be considered by the parents in consultation with the Medical Officer.

The ordinary English boy very rightly and properly is not circumcised, but left as nature intended. Jewish boys always are, and the fashion is increasing for some Christian boys to be circumcised soon after birth. This results in an external difference between the circumcised and the uncircumcised boy, the circumcised exposing the tender skin of the glans penis. In a class of natural boys with, let us imagine, only one member who has been circumcised, the teacher should know this and give a simple practical talk on the subject if there is any sign of the boy being self-conscious or unhappy about it, or of his fellows noticing and discussing among themselves what it means.

Sometimes the opinion of the teacher is asked by the parents as to whether the boy should be circumcised or not. The advice should be against the modern tendency to circumcise, except in cases where the foreskin is so tight as to cause irritation. Otherwise it is best not to interfere with nature in this matter.

More serious structural abnormalities arise, and nature herself makes eunuchs or, contrariwise, individuals in whom the two sexes are mingled. These are fortunately very few. It is certainly

in the interest of the rest of the class that such abnormals should not enter ordinary school life. But that may be hard on them, and each case gives rise to an individual problem which should be settled by the parents in consultation with the Head Master.

Some minor abnormalities in girls may lead to sex difficulties in the school. These are chiefly due to two local features which are not very infrequent in girls, but are both difficult of simple detection. One of these is the early development or abnormal enlargement of the clitoris. This structure, which is normally very small, and which should functionally remain in abeyance until the woman is quite adult, sometimes develops very much more both in size and in nervation than is usual. When this is so it almost inevitably leads to a precocious interest in sex, both in herself and, consequently, in others. I have known one woman for instance who told me that her clitoris was so enlarged and irritable at times even in her early girlhood that she was constantly comparing herself with boys. The detection of such a feature in a girl is of course not easy owing to the position of the labia which would tend naturally to conceal any such feature.

Of course no class teacher should make any personal examination of a pupil, but if she notices any tendency on the part of a girl to finger herself or fidget her thighs with the corner of the bench, or sees any other manifestation suggestive that the girl is applying local friction, she should hand her over to the Medical Officer on some simple pretext, so that the girl may be examined for such structural abnormality. If it is detected, she should undoubtedly have individual instruction, and be told the nature and likely consequences of allowing this local irritation to overcome her.

Another feature sometimes failing to develop normally is the membrane closing the vaginal orifice, the hymen. In some girls this is very fragile, and they may then quite innocently detect the fact that there is a second opening beside the urethral canal, and may desire to explore it out of a purely innocent curiosity. This may then lead other girls to explore this region in themselves and find, as is natural and right, that in them the orifice is closed by a firm membrane. There may then be a discussion as to why and how there should be two openings in one child and only one in the other. If the teacher detects

any signs of such discussion she should at once refer the matter to the Medical Officer, who should examine the child, and if it is found that the membrane is broken, should explain the nature of the vaginal orifice, and its distinction from the urethral canal. These facts would be rendered quite clear and easy for any child to understand once it had followed the course of physiological instruction covered by my book *The Human Body*. In the course of such class instruction no personal application of these facts should be made unless the teacher has strong reason to suspect or has had a report from the Medical Officer stating that there are in the class one or more girls who are abnormal or who have ruptured the hymen. It should be known to all adults that the hymen may be so delicate as to rupture quite naturally.

A slight partial abnormality of virile manhood, rare in this country but very much more frequent in the Orient, is the late development or almost complete absence of pubic hair. This absence, and also an abnormality at the other end of the scale, that of excessive hair, are correlated with the development or otherwise of internal glandular secretions. The lack of usual hair may

make the individual lad or girl self-conscious. It is interesting chiefly in comparison with the very definite manifestation of hairlessness and the development of fat and strong muscle that are seen in the castrated eunuch, and the Japanese wrestler who is castrated in order to increase his physical strength.

“*Defectives.*”—The mentally defective is a problem of great national difficulty. The problem is solved for the ordinary school teacher where the child is quite obviously below a certain grade of intelligence and really comes under the Mental Deficiency Act. While by this Act the class teacher is relieved of the burden by the arrangements for special instruction in institutions for the mental defectives, it does not solve the national problem, because these defectives are, at a most dangerous age, let loose again on the community. Consideration of all that this means, however, would lead us too far from our present theme, which is the difficulties which may arise in the path of the class teacher.

Mental defectives are graded according to what is called their “mental age” by the Binet test. This test was originated by two French doctors, Simon and Binet, who worked with the thousands

of children attending the Municipal schools of Paris. It was obviously no use testing the intelligence of a child by his or her knowledge of mere facts, for any particular item of knowledge might not have been included in the lessons. Simon and Biney, after hundreds of trials, worked out a system of intelligence tests suited to children at each year of their ages. Some children were able to perform their appropriate tasks at an earlier age than Simon and Biney indicated. These were termed forward children. Others were only able to accomplish them when they were older than the age to which the tasks were allotted. These were backward children. The great majority of children did the tasks at the ages indicated by Simon and Biney.

When, however, mentally defective children were examined it was found that they developed normally up to a certain age, when they could accomplish the appropriate tasks; but then their development ceased. However long they lived after that, they remained, mentally, children of a static age. Simon and Biney introduced the phrase "mental age" to denote the stage at which the afflicted child ceased to grow in intelligence. At fifteen years, according to their observations, a

normal child had fully developed all its mental powers. Those who attain the mental ages of eleven, twelve, thirteen and fourteen were, however, classified as dull, ordinary people. It follows that mental defect is an affliction present in many grades of intensity: we have children who attain the mental ages of one, two, three, four, five, six, seven, eight, nine and ten years respectively. Of these classes numbers one, two and three are designated idiots, numbers four, five and six as imbeciles. Numbers seven, eight, nine and ten are called "Morons" by the Americans, and it is to these groups to which our law confines the term "mental defective."

Defectives whose mental age is of a very low grade are easily recognised. The difficulties of the class room are chiefly to be found in connection with "border line" cases, those let us say whose mental age when adult will be about ten or eleven. At their school age of twelve or fourteen they are therefore not so conspicuously behind their fellows, yet with their inherent unteachability up to the standard of the normal child they are always a drag and sometimes a great problem in a class. Their physical development may be quite normal, and sometimes

they are even stronger physically and sexually than their fellows, with strong gregarious and social instincts. The difficulties of handling mental defectives in the smaller and more outlying districts are enhanced where facilities for special schools and for the more detailed grading of classes (which are possible in large centres) are impracticable, owing to the numbers dealt with being so small that various grades have to be combined. In these smaller centres, however, the teacher's personal knowledge of and interest in the pupils renders possible classes so mixed in their mental development as would be quite impracticable in large centres.

The problem of the defective child is a national rather than a local one, but wherever teachers are aware that there is even one slightly defective child, they must remember that with mental defect often goes an innate tendency to premature and excessive sex potentiality. One of the chief causes of illegitimacy in this country is slight mental deficiency on the part of those who give rise to illegitimate offspring.

The mentally deficient member of an ordinary school class may therefore form an unwholesome centre of precocious interest in sex in its crude

and dangerous aspects, and the right thing from the point of view of the rest of the children would certainly be the removal from all ordinary classes of any pupils with the slightest taint of mental deficiency, even though they were only what the Americans describe as "high grade Morons."

Solitary Self-Abuse.—The habit of solitary self-abuse or the premature experience of part of the nervous and physical excitement normal in coitus raises a very large and difficult problem. An extensive literature on the subject ranges from highly coloured hysterical warnings relating in exaggerated terms all the horrors and dangers which result from self-indulgence and secret vice, down to the bluff and hearty statements scattered in some medical and other literature that no serious result of any sort is to be anticipated by those who have indulged in self-abuse. The whole subject of self-abuse, particularly by boys, really merits thorough re-examination and an impartial and calm enquiry in the light of scientific knowledge. I think there is no doubt that those who by fortunate chance or innate purity have kept free and clean from the act, and also from all knowledge of the fact of its existence, are filled with an intense loathing and detestation of

those who practise it when they first learn of such a thing. This intense disgust with the practise in the pure and normal person is a wholesome and representative manifestation. Nevertheless, in the world as it now is, such a feeling of outrage should not control nor be allowed to remain permanently in the minds of those who are responsible for young people and who could counsel and help them to lead wholesome and healthy lives. Yet that such an instinctive feeling exists accounts to some extent for the bog of misstatement, exaggeration and bias in which the whole subject is generally enwrapped. I may say that in connection with my other work on sex I have had numerous confidences from young and even middle-aged people of both sexes who have suffered intense agonies of mind and sheer physical torment as a result of reading or hearing extreme views against this practise. Some indeed have been on the verge of suicide when called upon to check it. One in particular whose career I have followed for some time was on the very brink of suicide as a result of the shame and degradation she was made to feel through having allowed it to become known that she indulged in this practice. Such an intensity of tragic feeling is in my

opinion far too extreme to be justified, however much the sounder instincts of humanity may revile this thing, and difficult though it may be to bring oneself to consider it calmly and scientifically. I think far more harm than good is done by intense expressions of disgust and reprimand. The best way to lead a young person away from such practices, to strengthen the moral fibre they have begun to weaken, is to avoid scrupulously any exaggerated expression of abhorrence though at the same time to emphasise as strongly, clearly and calmly as possible the gravity of thus snatching at and destroying powers which have a definite racial purpose. Pre-eminently when dealing with the abnormality of self-abuse I think detailed, precise, clearly given instruction in physiology and anatomy is the only foundation on which lasting reformation can be erected. For this purpose, in addition to the class instruction in general physiology I think the Medical Officer, head teacher, or whoever deals with those pupils found to be indulging in self-abuse, should enlarge on and emphasise all that is said in Chapter XVIII of my book *The Human Body*.

In view of some recent but abominable state-

ments that self-abuse is almost universal in schools it may be useful to say that I passed as a pupil through two large schools and three universities and reached the age of twenty-nine before I knew of the *existence*, or possibility, of such a thing. Given *health and cleanliness* of habit, thought, and speech, I think self-abuse would be (as it is at present among the better types) very rare.

At the same time it must not be forgotten that almost every species of domestic animal practises what is the equivalent of self-abuse either with its tongue or by rubbing against fences and so on. Sometimes in a stallion or pedigree bull this becomes a real obsession, and hence injurious, but as a rule the animal appears to suffer no harm from it, and one might look on an infrequent relief in this fashion as more or less a natural thing about which no great outcry need be raised. While I think the true erogamic life demands its complete elimination, yet in the interests of present sufferers I think the above rather calm assurance might be given to young people who have perhaps only once or twice in their lives performed an act of self-abuse. By some at present they are told that they have committed a deadly sin, and even, as one of my cor-

respondents was, made to feel that *nothing* hereafter could save him. Such an attitude of mind towards masturbation is surely exaggerated, and can only increase what injury the deed itself may do. When, however, as tends to be the case after repeated use, the act of self-abuse shows signs of becoming a habit, or when it is indulged in at all frequently, then effective measures of repression must be instituted. When giving advice it is immensely better to grade the restriction gently and not to attempt an immediate truncation of an act which has become established as a habit. However reprehensible it is, if it has once become thoroughly established the craving, the mental and physical feeling of need for it, may be so intense as to pass all bounds, and in a serious case I think the best advice after full physiological and anatomical explanations of the wrong done have been given, is to say:

Now what you have been doing is to be compared with taking poison and drugs. I want you to stop it completely later on, but not at once, because your system is not strong enough to bear immediate cessation of this thing to which you have accustomed yourself. Look on it as though you were taking a dangerous poison as a medicine, and endeavour to help yourself to a cure by limiting your dose. For

this next month allow yourself only one act in each week.

Then at the end of the month a further talk, a further encouragement and cutting down the ration as one may describe it, to once a fortnight. Then, according to the strength of will and the success of the culprit, this can be cut down to once a month. By such easy stages restoration to complete self-respect and to the strength of manhood is much more likely to be achieved than by hasty measures or extreme expressions of abhorrence and immediate prohibition.

The need for the same kind of graded advice applies to girls who, although it is not so fully recognised, do often suffer extreme torments of premature need which they relieve by personal masturbation with consequent feelings of self-dislike and shame.

Those in whom a feeling of conscious guilt exists are possibly easier to handle and to cure than those who have acquired the habit coupled with a depravity of mind which sees no wrong in it and which may even glory in it. The more difficult types require moral strengthening from all sides in addition to direct physiological help and instruction.

The worst type tends to grade into the masturbator who does not indulge in solitary vice but in mutual masturbation, of which there are two types—those who masturbate with their own sex and those who do so with the opposite sex. The former, of course, are those who have more scope in school or college. The mutual masturbator is in many ways far more dangerous than the one who indulges in solitary self-abuse because the comparatively simple digital masturbation if indulged in mutually is very apt to lead to grosser and more abominable vices, which I do not desire to detail in this book, but against which a warning is not superfluous in these days when almost a cult is being made of homosexual practices.

The older boys in a school may very likely be lured and tricked into the first steps of such abominations where too strict and ascetic an attitude of mind is maintained against the opposite sex, hence the head master should be particularly careful that in stressing the dangers of physiologically *normal* (though illegitimate) sex relations with girls and women he does not unconsciously thrust his young charges into the jaws of vices immeasurably more detestable and degraded.

Much more responsibility rests on the head

teacher of boarding establishments than of day schools where the children reside at home with their parents. Although the sensitive boy may feel the harassment of continued comradeship in a large open dormitory, in my opinion dormitories are preferable to small rooms with two beds where boys may be alone together in couples. While the normal and wholesome appreciate and make good use of the comparative quiet and seclusion with just one other companion, it gives to an older corrupt boy a unique opportunity for spreading corruption. Before the privilege of sharing a room with another pupil is granted the master should be most scrupulously careful to be certain that neither of the boys is in the remotest degree contaminated in this way, or has any tendency likely to develop as a result of some chance suggestion from an older brother or companion who may have got into the toils of the specious arguments of the pervert.

The head mistress is less likely to have this particular danger to face in an acute form among her girls, unless it is introduced by a Lesbian mistress. As a rule, however, even a practising Lesbian would be less likely to go to extreme physical lengths with a girl pupil, and would probably

stop at the mental damage and injury indicated on page 72 *et seq.* Two children whatever their age and sex should never be permitted to use the water closet together, and any child who is observed to spend a long time in the water closet should be carefully watched.

While all these warnings about possible perversions are calculated to put head teachers and staff on their guard, and may perhaps tend to incline them to allow no solitude to their pupils, one must not forget that in guarding against corruption the internal and individual health of mind, body and spirit of the one to be guarded is by far his strongest armour.

External protection by the most lynx-eyed tutor cannot have the same protective value as an innate strength and sturdiness of spirit and mental health on the part of the pupil. Therefore I trust that supervision will not be too extreme, and I plead, as one who not only thirsted for but benefited enormously by long hours of complete solitude in my own childhood, that all boarding schools should be so organised that pupils may be allowed rambles and quiet work in real solitude if they wish it. The sensitive spirit of the young boy or girl, particularly those approaching

adolescence, does most ardently desire and most wholesomely benefit by solitude with its opportunity to dream beautiful and romantic dreams, the freedom to follow this butterfly, to gaze at that flower, and to watch a cloud undisturbed by continual regimentation. It would indeed be deplorable if in order to guard one hundred young people from one possible centre of contamination the ninety and nine were thwarted in their natural, physical and mental development, and their expanding minds and spirits handicapped and bent to the will of others when they would more beautifully and rationally develop along their own lines if given the chance. No one from the outside can advise as regards the intricate details, but I pray that in general the heads of all schools and institutions may combine a maximum of freedom for their pupils with the essentials of supervision. This, not only for their general development but specifically in connection with their erogamic life, will lead to an individual strength of character along lines laid down by the child's own heredity and development.

CHAPTER V

THE HEAD TEACHER'S PROBLEMS

THE head teacher of every school ought to be conversant with the problems of sex and capable of wise discrimination and delicate individual handling of the manifold personal difficulties that may arise among both staff and pupils. The head teacher has to take into consideration not only the young pupils of the school, and all the difficulties indicated in the last chapter, but also the difficulties arising within the teaching staff; the adult problems of his or her lieutenants; and even further, although little is generally said about this, the terrible difficulties that sometimes arise of sex problems between the teachers and their own pupils.

Onerous as they may be, the head teacher's duties as regards the direct sex instruction of his or her charges are less difficult than some of those originated by Life itself. Nowadays "to sex-instruct or not to sex-instruct" is a theme which

has reached the stage of open discussion, but some of the complications between staff and pupil give rise to situations which are barely whispered.

It is customary (although there are exceptions in this country) for the teaching staff of a school or college to be of the same sex as the pupils. This results, particularly in girls' schools, in the congregation of a number of young people in the charge of a number of unmarried persons of their own sex. This is generally accepted as being natural and right. I hold it to be fundamentally wrong.

All teaching staffs should contain as high a percentage as possible of married teachers. The teaching profession should be pre-eminently one in which marriage should be a legitimate anticipation, and should not truncate the career either of the woman or the man teacher who marries.

There is a subtle atmosphere that is not the best possible environment for the growing child in any institution in which all or most of the teachers are unmarried. When either men or women are herded together and remain unmarried over the age of thirty or forty and yet have to carry on with all the normal appearance of complete indifference to and unawareness of the exist-

ence of sex, the conditions are bound to give rise to a false atmosphere which is sensed by sensitive children, however carefully and cleverly, and with the best will in the world, it may be concealed. The introduction of a proportion of married (of course, preferably *happily* married) teachers gives a stabilising element in the school which is of incalculable value.

Permission to have a mixed staff or to engage married women for the staff is not always obtainable, and where schools have the misfortune to be governed by reactionary bodies certain difficulties are very liable to exist, about which I propose to say something, although those who foster these very evils will be the first to take offence at their exposure.

The head teacher should recognise that if his or her staff is composed of mature but unmarried persons there is bound to be among them some or all of the following types:

(a) Those who are not perturbed by a lack of marriage, who have no conscious desire to marry, and who, therefore, are not sex-conscious. Such persons, the head teacher may be sure, are under-sexed, possibly congenital ascetics, who perhaps may be of special intellectual value as additions to

a teaching staff if not too numerous. They will tend to be either quite unaware of sex manifestations and aberrations going on around them in the class room or playground, or on the other hand may be inclined to set impossible standards and deal too harshly or too crudely with pupils needing guidance and individual reprimand in sex matters.

(b) There are also bound to be some normally sexed persons conscious of a deprivation in not being married. Some of these will be doing their best to transmute their longings into other channels, and in the almost parental work of teaching may find solace and satisfaction. These may form excellent teachers, and may be very much awake to, and sympathetic towards, the requirements of the young whose sex lives are developing around them.

(c) Among those conscious of deprivation a certain number will be embittered, and consciously or unconsciously will suffer some lack of balance, some inner thwarting and sense of failure in their own lives which make them suffer personally a good deal, particularly when watching the fresh young adolescence of the older pupils. Were it possible to staff all the schools with theoretic-

cally perfect teachers, such teachers should not be employed at all. Alas, the supply of perfect teachers is not sufficient for the demand. Moreover, social conventions as a rule lead to the surface concealment of such emotions and their reactions, and many teachers may conscientiously go through their work and suffer their own bitter distresses without involving others, except in so far as the mental state of anyone is sensed and felt by sensitive young people.

(d) Then there is the type of teacher which Professor Bigelow describes in his book *Sex Education* (a series of lectures concerning the Knowledge of Sex and its Relation to Human Life—New York, 1916)

who cannot command the most serious respect of their pupils. This applies especially to many men teachers whose flippant attitude and even questionable living are not likely to help their pupils, especially boys, towards a satisfactory interpretation of sex problems.

Could I legislate I should make it compulsory to have not less than half of any teaching staff married. As things are at present one married woman may be on the staff, and the state of tension this creates is no criterion of what would happen were married teachers in the majority,

or at least equal in numbers to the unmarried.

At present married women are penalised if not dismissed and the "herd instincts" of the body of unmarried teachers develops too often a rabid antagonism to the isolated married members in their midst.

I know of enough instances of incredibly paltry jealousy and sheer spitefulness exhibited towards a married mistress in a school where most or all of the rest of the teaching staff were unmarried women, to feel that one of the sources of real difficulty in the management of the ideal school is the adjustment of the different sex types among the teaching staff, as well as their relation to each other and to the pupils. The jealousy exhibited by members of the teaching staff towards individual married teachers is, I think, due very largely to the false and abominable state of affairs which is now becoming increasingly common, of compelling women's retirement on marriage. However normally sexed and intellectually ambitious, a woman in the teaching profession is faced by the bitter cruelty of the unnatural decision which will deprive her either of the legitimate advancement in the profession she has trained herself for and loves, or thwart the fulfilment of the innate im-

pulses within her to mate and live as Nature intended she should. What wonder then that toward some member of the staff who has found an avenue toward the legitimate fulfilment of both faculties, jealousies should arise and find vent in a thousand little rasping ways. Even where potential jealousy is recognised and sternly and nobly suppressed, there cannot fail to be some atmosphere of constraint which is perceptible to any sensitive spirit. .

On the other hand, where the staff are all unmarried I fear I am not pessimistic in saying there is increasingly the risk that there may be one or other member whose sex manifestations are not natural, and who is partly or completely homosexual. Such a one may have a social conscience well enough developed to restrict the expressions of abnormal feeling to an adult partner, but, on the other hand, it is not unknown (although it is generally completely hushed up) that such an individual may corrupt young pupils under his or her charge. As in all else human, the degrees of variability in this feature range widely. There are those who are merely slightly erotic and almost hysterically affectionate to another member of their own sex: those who develop a passion for

one of their own sex without any physical manifestations: those indulging in intense and repeated physical experiences with a member of their own sex. Some form a mutual attachment lasting faithfully for many years; others are fickle and desirous to corrupt ever fresh young lives.

Such perverts are not so rare as normal wholesome people would like to believe, and now act as though they did believe them to be. My own observations have led me regretfully to the opinion that there are few large institutions in which one or more of the first two types may not be found. I have watched the career for years of a pair of the third type. Before the permanent attachment was formed the elder of these teachers was a great danger to the junior pupils in a school and injured a number of adolescent girls.

From time to time whispers of the results of homo-sexuality reach even the Law Courts. This is seldom, as the cases are nearly always hushed up for lack of evidence or because the parents of the child or children concerned think the publicity will ruin them even more completely. But such persons exist in a sufficient number to be an active danger in the scholastic profession. Every head teacher should be eternally watchful to see

that no such member is on the staff. This abnormality is extremely difficult to detect, because very often the relation with the younger pupils is built up within a protective tissue of romance and pseudo-chivalry which is exactly of the type calculated to enlist every loyalty on the part of the pupil and to keep the relation absolutely secret.

To give one instance in illustration of what may occur: A teacher in a large girls' school was most popular with both mistresses and pupils—so popular that before she had been long at the school there was always a long trail of girls wanting to walk home with her, eager to hold her hand on excursions or in the playground and to bring her flowers picked in their own gardens or purchased on the way to school. She replaced a rather austere but valuable teacher who had no such gift of popularity, and her success was a "rage." She won the approval and liking, even the sentimental affection, of nearly everyone on the teaching staff. Under this cloak of general popularity she established relations with a dozen or so girls of adolescent age, each one of whom separately she made believe that she alone was her especial favourite. She convinced each of these girls that she was unique. She vowed to

each one, and extracted a vow in exchange from each girl, that she would never marry but remain vowed and dedicated to herself. Each separately deluded girl felt herself pledged to remain all her life in a highfaluting fantastic kind of secret Order based on a muddled mixture of mysticism, pseudo-theosophical fantasies of "purity," and crude physical expressions of personal love and sex feeling. The teacher accepted presents from the girls far beyond their means, which involved deprivations and saving up of pocket money and allowances for fares, books, and so on, which they ought not to have spent thus. Yet with it all so cleverly did she manage the veil of secret loyalty which she spun and which is naturally so congenial to a young mind, that all this continued for years undetected by either parents or head mistress.

In a hundred ways, some obvious, and some so subtle that they would require many pages of description, but which may be imagined, such a teacher is a source of danger and mental ill-health in a school. I feel certain that the heads of all the larger and the many splendid girls' schools flourishing to-day will indignantly deny the possibility of such a teacher holding her place in their

school. Yet this teacher did hold for years a place in one of the largest girls' schools of the highest tradition and repute in this country.

One of the signs which should undoubtedly warn every head mistress to be alert about a member of the staff is a too eager and too fervid popularity among the pupils. Any mistress who has a love-sick following, which she encourages instead of cooling off, should be watched most carefully and a wise Head will distinguish between this sickly and unwholesome "rage" and the jolly open, healthy popularity which is the natural reward of every true and well-balanced teacher.

Deplorable as such a type may be in a girls' school, it is even more disastrous among boys. With girls the corruption is chiefly mental and evanescent, and even if Sapphoism is practised, detrimental as it may be, it does not so profoundly injure the girl's physique as the corresponding physical side of homo-sexual manifestations may affect the young boy or lad.

The head master is more likely even than the head mistress to find such disappointments among his staff. Where he notices a great glorification, even perhaps in open class, of the unmarried

state, when he finds claims openly being made that genius is almost always self-sufficing, and that the male love for the male is a nobler thing than the ordinary sex love of man and wife, the Head Master should be suspicious. This "heroic" and apparently but slightly abnormal sentiment is not unlikely to be coupled with private manifestations of a kind ultimately desolating to the youth involved.

There is even a type of man who hands on among his fellows the definite boast that "women are unnecessary." I know, for instance, of one whole set of young men in a University that was corrupted in such a way. They boasted to the outer world of the noble aims of their fraternity and the outer tenets of the club to which they belonged looked so moral because they were sworn "to keep away both from drink and women" and to "keep themselves pure," while only one who had an inner knowledge of their methods of "keeping pure" knew that the "purity" consisted in keeping themselves from the normal manifestations of sex, by themselves providing for each other the unnatural outlets of which the deluded world was kept in ignorance. The claims of their "purity" of life owing to their

keeping apart from prostitutes and all such more natural vices formed a good cloak for unnatural vice.

The fact that many of the men whose conventional protestations would lead one to think them most noble and with the highest ideals are just those who lead youth astray, renders the task of the Head of every institution extremely difficult. To distinguish between real purity of mind and such an assumed cloak for corruption requires qualities of the highest order.

The more open problem of simple vice, the frankly illicit though natural relations between the opposite sexes on the part of pupils and staff in the school, is one which leads at times to some difficulty. Being less revolting it is to some extent discussed, and, in comparison with some of the subtler and more concealed difficulties, it is relatively simple to handle. When once direct healthy sex instruction is given to all the pupils and a noble national standard for the erotic life is established, it should become increasingly rare.

Even now openly immoral relations between staff and pupils of opposite sexes is not a common or dangerous feature of school or college.

Secret relations with "semi-professionals," which through ignorance lead to sex diseases still give rise to problems requiring constant watchfulness. So much has been done in the last few years in the exposure of the dangers and the appalling results of venereal diseases that I need not specify them in detail here. The two Societies (the National Council for Combating Venereal Diseases, and the Society for the Prevention of Venereal Disease) and Clinics established by Public Bodies are dealing actively with the need for warnings and instruction, and are spreading information so rapidly that one feels that a few years will, or should, free the race from the ravages of germs so dangerous and infective. It still remains necessary in schools to see that the victims of accidental infection are not spreading those germs which are worse than death-dealing among the innocent pupils (see also p. 157). It should never be forgotten that in the home, or a chance railway station, some innocent pupil at a very early age may have contracted gonorrhœa, and even in a good class, carefully managed home it may not be detected owing to the fact that its possibility may never have been thought of. Steps must be taken to pro-

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tect the other pupils from such a child, who, though not in the smallest degree a culprit, may be a very dangerous source of contamination to others.

It will be seen that the task of the head teacher is at present not an easy one, yet as the years pass it should undoubtedly be lightened. A knowledge of the dangers reduces their menace. As erogamic ideals conquer the baser aspects of sex and sex perversion, our national life will become healthier, and the school teacher's task lighter and more joyous.

CHAPTER VI

“SPEAKING INDIVIDUALLY”

SOME are convinced that the only right way of imparting sex instruction to young people is to speak to each one individually on an occasion of some ceremony. They behave as though sex knowledge could be introduced into the system in a single dose, and act as a lasting protection comparable to the effect of the vaccine in a case of vaccination or inoculation against a specific disease.

On one or more solemn occasions certain explicit information on the material facts of sex is to be imparted, and then the natural reticence of the child and the adult is supposed to come once more into play and the subject to remain closed.

The main argument in support of such a course is that, as the previous history and the personality of each child is so distinctive and individual a thing, it is necessary that vital facts should be

imparted in differing and individual ways specially suited to each child. Were sex something apart from our ordinary daily life, were the sex organs detachable from the body, or were their effects what so many people like to pretend, something that we can eliminate altogether from individual lives by leading a life of celibacy, then such an approach to the young person *might* be the best. As things are in the world of reality where sex is inherent (not "rampant" as people lacking in judgment are too apt to proclaim) in every living thing, interwoven in every action and reaction of life and increasingly important in every social and ethical consideration, few even of our mental activities can escape from the effects of human duty. It is madness to treat young people as though they were removed from all the manifold influences of sex so long as they live in this material world. It is essential that appropriately graded information should be constantly available when required throughout the whole course of the child's career of self-development. We will consider in a later chapter in what manner this development should normally and happily take place (see p. 201 *et seq.*).

The teacher dealing with *normal* children

should, therefore, theoretically have no “speaking individually” about sex to do.

Wise parents will themselves have dealt individually with their own children and will continue to do so all through each child’s school age. Meanwhile the teachers should supply the class instruction in biology, general elementary science, human physiology, and literature. Each should thus handle the various aspects of physiological sex and of the erogamic life in their place in the calm atmosphere of ordinary general instruction. Alas, however, this is not by any means an ideal world, and the child with a perfectly normal body and a beautiful mind is not the only one teachers have to consider. Wherever the smallest degree of abnormality exists, occasion may arise when it is the teacher’s duty to reprove, warn or advise the one child as distinct from the class of children. This warning, advice or instruction must be given in an “individual talk.” I have already indicated that I think every teacher in the school should be, so far as their own individual temperaments permit, something in the nature of experts in sex matters, to the extent of being able to recognise when such individual reproof or admonishment is required.

I think, however, in general it is best that the "individual talk" should not come from the general class master or class mistress. According to the nature of the aberration, the admonishment required should be entrusted either to the medical officer of the school, to the head master or mistress, or possibly to a married teacher, or one with an inborn gift of delicacy of language, and authoritative power.

My advice that the ordinary class teacher should not deal with this special matter is based on the existence of what I think is a very widespread general characteristic, namely, that anyone whose personal sex development has been probed is thereafter rather apt with that person to be specially self-conscious. To create a self-conscious relation to the class master or mistress is not advisable, as it would tend to reduce the capacity for ordinary work in the class. As pupils are always in a condition of greater awe and self-consciousness with the head master or mistress, it would be least detrimental probably if the matter were handled by him or her, or better still by a wise and delicately minded medical officer.

"Speaking individually" about sex therefore should not form part of the routine work of any

of the ordinary masters or mistresses in the school.

When it has been decided upon that a child should be spoken to about some defect, abnormality, or fault, directly bearing on sex, the parents and especially the mother should if possible be consulted first. Of course, immediate action may have to be taken about a grave fault, but in a general way if the child's temperament or moral attitude is to be rectified it is most important that the co-operation of the parents should be enlisted. Some types of parents are thorns in the side of anyone trying to educate children. On the other hand, the younger and more modern parent is often intensely desirous of being helpful, has read a great deal of the modern literature on the subject of parental duties and responsibilities, and is only too anxious to co-operate with the teacher.

If in consultation with the parents the teacher finds that it is hopeless to expect an intelligent or even a decent-minded attitude in the home, then out of this bad material the best must be made by taking on the sole responsibility of going as fundamentally into detail with the pupil as circumstances seem to require. If on the other hand

the parent has a point of view and desires that his or her child should be brought up on given lines (even if old-fashioned and possibly, in the view of the teacher, a little mistaken) it is most wrong of the teacher to thwart the parent's intention by saying anything to the child to which they could object, unless by neglecting to do so the other pupils are placed in jeopardy. A study of the preceding chapters will make it fairly clear to the teacher when and in what circumstances this is likely to arise. So long as no grave fault has been committed or seems imminent, the teacher's prime duty is to follow the line desired by the parent rather than the perhaps more enlightened course which teachers themselves would be inclined to initiate. Undoubtedly a subtle and yet strong bond of understanding often exists between parents and children, which an outside influence can injure and weaken without understanding it.

The majority of decent parents are only too anxious to give their children every advantage offered by modern science. Every year, indeed every few months, advance is made in the general trend of public opinion towards a more scientific and more enlightened attitude of mind concerning the primary sex factors and the ero-

gamic problems facing the whole nation. Teachers can, therefore, without doubt look forward to an increasing amount of co-operation from parents in the joint task which they share with them of setting young people on the right road to sex health and happiness.

I think “speaking individually” is a tool to use but seldom, hence this chapter is short.

No tactless person should ever speak to the young on the subject of their own sex life. If a school is so unfortunate as to have as head master or head mistress one who is tactless in these matters, special talks should be delegated to some other and more suitable member of the staff. Once a healthily normal home life is universal in our nation, as in my optimistic opinion it well may be in another generation, provision for such special and rather hothouse treatment of the subject will be unnecessary in the schools.

Working toward that ideal, teachers to-day must protect the race so far as they can from every evil influence likely to be disseminated by individual pupils in their charge; but to do this let them “speak individually” as little as possible.

CHAPTER VII

ACCESSORY AIDS

TO supplement direct instruction aimed at the conscious control of the sex life, there are a number of accessory aids which the wise educator can employ to strengthen and build up both the character and the physique of pupils. These may be used in such a way as to react favourably not only on their general standard, but also on their sex development. The first and most physical of these aids is the use of athletics.

Athletics.—In almost all books on “purity” and what is sometimes described as “moral uplift” for the young, particularly for boys and young men, athletics and their value in counter-acting premature sex tendencies is emphasised, re-emphasised, and, in my opinion, over-emphasised.

I am sure that it has been a blunder on the part of those who earnestly desire to influence the young male, to exaggerate the power of ath-

letics as an assistance in the control of sex desires. In my opinion it is a physiological mistake to imagine that athletics (except in unwholesome excess) materially reduce the ardour and inherent recurrence of sex feeling and desires on the part of a virile young male. The influence for good which they undoubtedly have is more indirect than direct, and depends upon the fact that by means of plenty of athletic exercise the muscles are kept healthy, general waste is eliminated from the whole body, the bowels are kept active and wholesome, so that there is none of the local and generally harmful stasis, and the boy going to bed physically tired goes off at once into a sound sleep. Otherwise it may happen that, lying in warmth and comfort yet not tired enough to sleep, his young mind wanders in half-waking dreams in such a way as to induce chance thoughts of a sex-stimulating nature to play upon his imagination and through that upon his nervous system, with physical results.

That ordinary athletics *directly* reduce the potentiality and the sense of need and desire for sex experience I deny. I think the idea is physiologically false. On the contrary, active exercise in the open air, particularly in the sunny open air,

is a direct stimulus to the development of sex potency. I have long thought this and often heard it confirmed by others, either unconsciously or by direct evidence from young men, and older men remembering their youth. Confirmation in the realm of scientific investigation has come to hand in the recent observations on the value of sunlight and the open air. In the last few months (1925) several articles in scientific journals have dealt with the increase in potency and sex capacity of, for instance, bulls and stallions that are allowed exercise in the fresh open air rather than being kept shut up. An article in *Nature* recently made the brief statement that exercise in the open air and sunlight increased the sex potency in man.

I incline to think that much of the undesired sterility that undoubtedly exists among the hard working, professional and intellectual classes is due partly to the lack of a sufficiently open-air life after they have once started on their careers, and also to the devitalising, desexualising power of real brain work except on the fortunate minority who are capable of both hard intellectual work and a strong virile life. I am convinced that it is *not* hard physical work, nor hard physical play,

which reduces and helps the young to control sex desires comparatively easily, but that it is *hard brain work*. This effect has been most strangely overlooked by medicos and those engaged in the moral instruction of the young. In it I see a key to much of the lack of social balance among the classes at the present day. The manual labourer who continually tires out his body but scarcely uses his brain is known to have larger families than the professional man, who consistently tires out his brain and often scarcely has time for the regular use of his body and is often childless against his will. This is perhaps hardly the place to develop this theme, though I think it important and illuminating, but the above suggestion may be useful in the present connection. I refer to it here as a warning to the educator and teacher not to exaggerate to the young the power of moderate athletics to reduce their sex desires and potential powers. Unless athletics are driven to the extreme pitch of sheer acute exhaustion (which in my opinion is unhealthy even if the goal be a championship in some form of game or another) they do *not* have that effect.

Athletics then in moderation are useful in their proper place, but he (and in a lesser degree she)

who suffers from the too intense early manifestation of sex desire in his youth should attempt to control it more through the brain and will than trust in the effects of athletics on the body.

Cleanliness.—One of the causes of undesirable local stimulus is irritation due to the lack of personal cleanliness. Coupled with the spontaneous feeling of developing sex, this local irritation induces fingering, leading to masturbation which otherwise might not have arisen. This is particularly likely to happen with lower class boys whose clothing is not so frequently washed and cleaned as is desirable and who are not accustomed in their poor homes to daily ablutions. The teacher's influence in this direction where the home is very poor and ill equipped may not be very great, but helpful suggestions sometimes are adopted. In many lower middle-class homes where this matter is neglected, facilities either exist or can be improvised for a daily cold wash if the advantages of it were realised. Perhaps, therefore, on some occasions where "individual talks" are indicated, the teacher may be able to make this useful suggestion to parents who otherwise would not think of the value of thoroughly washing the boy's sex organs daily with the fore-

skin retracted so that no stale secretions can collect to give rise to irritation. Where local irritation exists as a result of protracted uncleanness, a mild disinfectant should be added to the water for a week or so, which will assist in gradually clearing up the source of local trouble.

Girls, although in them, too, scrupulous cleanliness is desirable, are not so liable to direct irritation through its neglect. If there are any signs of a rhythmic or recurring sex excitement the best sedative for them is a thoroughly hot bath, which seems to disperse the locally congested circulation and to reduce the potential sex tension.

Ambition.—A less physical, but still somewhat material, aid to the regulation of the sex life is to be found in worldly ambition. Presented by a skilful teacher the idea of personal ambition often acts as a spur to young people who might otherwise be inclined to slacken down into habits bordering on vice. Most boys and girls desire to “get on” and to make a success of their lives. They can be made to understand that success is likely to go to the strong, and that by weakening their nervous and physical powers by premature stimulation of their sex organs they weaken their

whole physique, their determination, and their characters, and are less likely to be successful than they might otherwise be.

The appeal of ambition, however, is not by any means a universal one. There are characters, some of them exceptionally sensitive and pure, others exceptionally lazy and selfish, and still others exceptionally aberrant or with a streak of the inherent gipsy and wanderer in them, to whom worldly ambition will mean nothing. The idea of ambition should, therefore, be used sparingly and in very general terms in sex instruction, and it should be reserved for special use in "individual talks" and then only pressed with discrimination. In these strenuous times worldly success does not by any means assure happiness. Wise lowly ones exist still who like Bunyan would say:

He that is down need fear no fall,
He that is low no pride,
He that is humble ever shall
Have God to be his guide.

These would not necessarily be the least valuable members of the community.

Ambition of a nobler sort, however—the ambi-

tion to be a healthy and worthy citizen, to be a pure and upright man or woman, should make a universal appeal to the young. If presented in a sincere and attractive way it should benefit every pupil whom it reaches.

Will Power.—The development of will power in any individual is one of the greatest assets which can be cultivated in the character. Much, of course, is inborn. After birth one can only train and strengthen the child's will in the right direction. The result is primarily dependent on the home influence and particularly the training by the mother or nurse while the child is very young, even while it is an infant. It is not a quality that can safely be left to school years for its development.

Before the first two years of life have passed much of the extent and quality of the child's will power have been established. The school teacher's part in this achievement may be destructive or it may carry on the good work. It can be of service perhaps to later members of the same family if there is an opportunity of talking to parents who have failed to realise how much can be done with a *young* child. The mother or nurse who has the guardianship of a tiny baby should wherever

possible permit it to do what it desires to do and to accomplish successfully and completely any little thing on which it has set its heart, so long as it is not injurious, or too strenuous for its tiny strength. For instance, not long ago I went into a nursery while a baby of a year old was being fed, and found it crying its heart out because it was not allowed to hold an empty spoon, the weight and size of which it was apparently studying and trying to balance in its hand. The nurse who prohibited it balancing the spoon in its hand while being fed was not only injuring the digestion through grief and disappointment at that particular meal, but was risking the breaking of the child's will and determination to overcome difficulties, and was thus injuring it for life.

An intelligent baby watching the behaviour of grown-ups all round it can readily be trained and encouraged to follow the right lines, by always being allowed to imitate wherever possible anything which is good and within its power to accomplish. For instance, this same baby a few days later saw his mother place some bottles and jars upon a table. He set his heart on picking them up and putting them down again as she had done. The mere balancing of a fairly large bottle with a

narrow base to make it stand upright (a task so easy to a grown-up) is a very great feat for a child of a year. As the baby was then in the hands of someone wise and patient it was allowed to attempt it. Each time the bottles were in its little hand it placed them slightly sideways or touched them as they left its hand, and the result was the bottle fell, but it persisted and *after over twenty attempts the child was successful* and picked up and placed firmly upright each of the bottles and jars in a row and then turned and laughed at its parents, and clapped its own hands, obviously triumphant and jubilant at having accomplished this very difficult thing.

That was valuable training in will power, self-control and self-reliance. The baby had not only desired to do a difficult thing, but by trying and trying again and again with the will to do, it had discovered that in the end he could do what he willed. The reactions of this quality in the future years, when the control of his sex will be the "difficult thing," are incalculably to the good. If in the infant the nascent strength of will and determination to overcome difficulties are crushed out, what can be expected in maturity, but lascivious weakness?

Those who desire that their children's sex lives shall be developed on the best and strongest lines should realise that the will power which later the school boy and school girl may so usefully exert in forming their own characters is initiated, developed and strengthened almost in the cradle. A proud sense of personal achievement and the knowledge that when the child wills itself to do a task he can accomplish it, is in my opinion the greatest of all accessory aids in the development of a brave, pure and wholesome sex life.

It is, therefore, to mothers and to nurses that I make the most earnest appeal possible that they shall, even at the cost of immense patience and gentleness on their own part, encourage the child to finish off and accomplish any little task his baby will sets him so long as it is not definitely injurious. They themselves, or some other woman in the future, will reap the glorious reward that exists in the life of a fine strong man whose will sets him the task of controlling his own emotional and physiological sex life in the interests of the community.

Teachers, of course, have their part to play later on, for the child's will like the child's body has still much growing to do after reaching school

age. A strong will needs wise handling. They must realise that a strong-willed child is not to be confused with a self-willed child, and that a strong will properly guided can be usefully exerted in many directions. When early adolescence is reached the will can be appealed to by the instructor. The child who has learnt that he can master outward things will have the joy of mastering the worlds within him.

Self-Respect.—Self-respect is intimately coupled with will power, which we have considered in the previous paragraphs. Self-respect also depends largely, though less perhaps than will power, on the very early upbringing. Self-respect is more easily destroyed than will power, more readily crushed and injured, and while the parents' early contribution to its strength is quite as important as in the development of will power, its effect upon it is not so lasting. The teacher here has a larger share of responsibility in maintaining its integrity in the child of school age. Much harm has been done to school children by the failure of parents and teachers to win their complete confidence when they may have been suffering intense pain from a sense of failure and inferiority. Psycho-analysts now talk of the

“inferiority complex” and in my opinion they have in that more right and reason on their side than they generally have in their more voluminous talk on the “sex complex.”

Often children, and young people, who wear outwardly an air of intense self-satisfaction do so simply to hearten and encourage themselves. Self-confidence, bumptiousness and desire for praise are not pretty and attractive outward characteristics, but they often indicate in the child an inner humility and shrinking timidity. Receiving no encouragement from elders, the young thing tries by this outward armour to make up for an inner sense of weakness, failure or inferiority, distressing and oppressing it. Thus to be humiliated has a weakening and injurious effect not only on its character and on its general physiological health, but directly on its sex life. Teachers should be awake to the need for maintaining in their pupils that apparently contradictory, but yet possible mingling of qualities—an outward simplicity and lack of boastfulness, with an inward sense of modest strength, *the strength of a mind that recognises its humble place in the Universe, but yet is conscious that in that place it is rightly fulfilling its own proper functions.*

In a cosmos still so largely unknown, the sensitive and delicate mechanism of the child's perceptions and powers cannot avoid at times natural feelings of fear. If all around him fear is spoken of as a cowardly thing, he will feel humiliated within himself when he does feel it. Yet those who do *not* feel fear at times are rhinoceros-hided insensitives. All fine minds have felt fear. Fear should not be magnified or emphasised but I think it should be made plain to the delicate twining tendrils of the minds of our young that the desire to cling to something wiser and older is natural and right. The fear of the suddenly strange and unknown is a thing to strengthen one's self against by accumulated experience day by day. Fear within one's self of the unexpected is a very natural thing, that we grow out of but of which we need never be ashamed.

Little boys sent for the first time to school are often made to suffer agonies of self-humiliation from a repressed sense of fear, which cannot but be harmful, and may affect their later development, re-acting on their sex life when adolescence approaches.

The recent (1925) public statement of an anonymous school master that "until we have

the courage to tell children that there is nothing to be ashamed of in being afraid and that fear can only be conquered by facing it we shall continue to produce a race of neurotics" has my warmest agreement.

In older children, in whom a modest self-reliant confidence and self-respect have been developed, these will prove a very powerful aid to the teacher, parent or guardian appealing to them when the early manifestations and desires of premature sex in the adolescent might otherwise tend to lead the child astray.

Gentleness.—Gentleness connotes an imaginative sympathy towards others, a realisation when touching others in any way, even by the contact of speech in the mutual trifles of daily life, that these also have sensitive hearts, the full experience of which cannot be perceived, and which therefore should be approached gently and courteously lest unintended pain may be inflicted. This perception is the very basis of true gentleness. It is one of the qualities which may, and indeed should, be finely developed in the strongest and most virile character. The intelligent Japanese Samurai class have a phrase "Bushi no nasaki"—*The Gentleness of the Warrior*. This is

the gentleness of the strong, something which is not exactly the same as, but may be compared with, our idea of chivalry. The Gentleness of the Warrior, so pre-eminently developed in the flower of virile manhood by the ancient Samurai, should to-day be held in high esteem by all who are training young people (particularly boys), for its development in a character acts as a great safeguard against false steps in the sex life of the young man which might lead to any hurt to others. The thought of disappointing or paining his mother; the possibility of bringing disappointment or grief to a girl; or of exposing an illegitimate child (the result of his hasty or careless union) to the cruel and unfair treatment which life metes out, should generally deter a strong man in whom true gentleness exists from acts toward which his "natural" desires might impel him.

The effect of one's own behaviour on others merges into wider social questions. Some of these will be touched upon again in the chapter "Social Aspects," page 146. At present we are considering the development of the personal quality of gentleness towards others in the young child, and that, like almost all other permanent qualities in his character, is largely formed in the

first few years in the nursery. Mothers and nurses have a larger share in the production of this desirable feature than the school teachers and the later instructors of youth.

The Gentleness of a Warrior! There is an almost magical ring in this phrase, a power to appeal to youth, which should prove of inestimable value in the hands of wise parents, guardians and teachers.

CHAPTER VIII

THE SCHOOL LIBRARY

ALL great masterpieces of literature are a reflection of some true aspect of life.

Therefore almost without exception they contain in some form or another the theme of sex. It is on the masterpieces of literature that the young mind should browse. It will do so almost regardless of "suitability to its age" and our grown-up ideas of what is within the comprehension of the young reader. The school library, therefore, even for quite small children, should contain so far as possible most of the literary masterpieces that form our national heritage. Poetry, fiction, drama, in short, with perhaps an exception here and there, most of what we describe as the "Classics" should be within reach of all children. These will often appeal to those who appear to be far too young to understand more than a small part of what they are reading. Yet the dignity of the language, the interest of the

story, the imaginative pictures raised by the descriptions (with each child it will be a different attraction)—some feature or other—will hold the child's interest and develop its mind, while the portions that may specially interest someone years older will pass almost unheeded.

It is a great mistake to curtail a child's reading and to limit it to books thought by its elders to be "suitable." Books which the child is actually advised to read should, of course, come in that category. But a library adapted to older minds and with a wide range of books from which the child can pick and choose what it likes, should be aimed at. Many little children, even younger than nine or ten years of age, are thrilled and delighted by Sir Walter Scott's romances for instance. These may bore them a few years later, but they fill their minds with enchanting and rugged pictures if they are allowed to have them while they still possess the unending days of youth in which to read them.

The unconsciously absorbed instruction contained in the masterpieces of literature is a very important factor in forming a child's attitude of mind and his social sense of the sex relation. The criticisms of very young children are often

remarkably acute. Without fully understanding the problems involved, the child is absorbing some of the great lessons of life—the tragedy of the illegitimate; the ruin and despair that overtakes those who depart from the path of virtue; the joy and delight of a mating of those who truly love; difficulties and dangers which are overcome in the quest of beauty and a life's companion—a thousand lessons worth far more than direct “sex instruction” can be gleaned in this pleasant way from a carefully chosen library.

The modern type of “problem” novel with its sex obsession, its aimlessness, its ugliness and depression, should be shut out from all school libraries. I would a thousand times rather see my child reading Fielding than most of the novels written to-day, although I should certainly not place Fielding in the hands of a school child.

It is extraordinary how mature may be the taste of young people. I knew a girl of about fifteen who at that time held as her favourite authors Walter Pater, George Meredith, and Dante. One would scarcely think of placing the complete works of these authors in the hands of a girl of fifteen, but she had found them for herself, devoured them, and was sufficiently literary to

prefer them to the school-girl's stories provided for her in school and at home. From the school library few literary masterpieces from our classic fiction should be wanting.

All great poetry with its intense power to stir the feelings of youth should also have a place. From what I know of school girls and school boys, if certain poets are barred (such for instance as Swinburne), they are likely to be the most read surreptitiously. One cannot expurgate every literary encyclopædia and literary history, and if the child is at all interested in poetry, as every sensitive and intelligent child is bound to be, the names of Swinburne, Poe, and others sometimes banned from school libraries will reach it. Therefore it is advisable to have their works represented in editions as nearly complete as possible, even if somewhat expurgated. The entrancing music of Swinburne makes an appeal to youth, and many of his beautiful poems should be available for their reading.

In spite of the modern self-appointed critics of the great literature of the past who have elected to despise his work, Tennyson is essentially a poet of youth. A rich vein of sex knowledge is to be found in many of his longer poems which almost

always appeal to young people unless they have heard Tennyson held up as a target for the cheap cynicism current among some of their myopic elders.

That a sense of the social relations of sex can usefully be supplemented by ideas absorbed little by little, almost unconsciously, by reading novels rather than by direct and open instruction in what must be a cruder, less verbally beautiful, and more naked form, is a view I support.

The number of dramatists children read or would care to read is not very great, with the exception of Shakespeare and Gilbert and Sullivan. Few modern plays are suitable for school room reading. The Restoration Drama is, of course, most unsuitable, although mingled with its nastiness there is much that is profound, penetrating and often full of sex wisdom.

In every school library there should be a shelf or two of books on Biology of a wider scope than those used for definite class instruction. From general biology the pupils will learn much accessory detail that is most important in cementing scattered facts about sex. The details of the life histories of plants and animals may not attract all the pupils, but will surely find some readers,

particularly if Biology is taught by a teacher with the capacity to make the pupils desire to find out more for themselves. The essence of all good science teaching is to do that.

Every school library should contain a good selection of books on Natural History, Botany, Zoology, general Biology and a few standard Floras, with text books covering and illustrating the whole range of the plant and animal world. Here too the books should not be restricted to those which seem to be sufficiently elementary for the pupils completely to understand them. There should be one or two good text books of University standard even in a school for quite young pupils. One point or another will especially interest them, and will require to be looked up in a comprehensive text book. One or other pupil may be much more advanced than usual and quite capable of reading up to University standard. The *Encyclopædia Britannica* and *Chambers's Encyclopædia* should of course be available; their multitudinous articles, full of reliable information on almost every aspect of life and human experience, form an almost inexhaustible mine.

For class Biology, books with clearly and truly

drawn diagrams and detailed instruction on the parts of a few animals are preferable to those full of words about larger numbers of remote creatures. I think that of all elementary Biology books Marshall and Hearst's is by far the best. (The reading of this may be taken up voluntarily, but, of course, its full study should be coupled with practical demonstration classes in which the pupils dissect some animals and see the tissues and the microscopic creatures under the microscope.) Huxley's classic on Human Physiology should also be on the shelves for reading, and Bayliss' *Physiology*, although, strange to say, neither contains the necessary facts about sex or reproduction! My book *The Human Body* gives the necessary facts and should be placed beside it. Professor MacBride's little book, *An Introduction to the Study of Heredity*, is very useful and readable.

There should also be a selection of books on Civics and Sociology. Particularly should there be some which give a brief *résumé* of the main laws of this country in connection with the individual's personal responsibilities, duty to the family, and to the State. Alas, many of the modern books on Sociology and Economics are written more for propaganda purposes and for special political

parties than to present in an unbiased way scientific truths; and are therefore not very suitable for the nurture of youth. The *History of the World* by H. G. Wells is a stimulating and expanding work: though its detail does not satisfy all experts, its point of view should appeal to youth.

America is leading at present in an effort to popularise and bring to the public in readable form the recent and important developments and discoveries of science. Such a book for instance is *Keeping up with Science* by Edwin E. Slosson, which has just been published (1925). Although the information in it on each theme is short and rather scrappy, quite a number of truths bearing on sex and human life are to be found scattered through its pages in an unemphasised way, which makes it a very valuable book for the shelves of a school library.

As regards books on specific "sex instruction," I regret to have to say that I entirely agree with Professor Bigelow, who says that "at present there are no thoroughly satisfactory books for adolescent boys and girls."

This lack is, of course, most deplorable, for the adolescent *needs* books. Yet I think that almost without exception I must warn teachers against

the books at present existing, rather than encourage them to place them in young people's hands. If the full and detailed knowledge which should be given to the young is given in class and by means of the scientific lessons in physiology already advised, I think the quality of these other books will be shown up by the indifference of youth towards them. Often they are irreverently referred to as "pi-stuff" and youth is quick to recognise what shams most of them are. On the other hand there are now many works professing to give full details which so overload the horrors and dangers of sex experience, prostitution and other evils as really almost to terrify young people about the future awaiting them in their adult life. Others make statements that they can test for themselves and find to be false. Particularly is this true in connection with the physical penalties of masturbation. Their lurid warnings and pronouncements do infinitely more harm than good, and are best kept away from healthy young people.

The advisability of reading on any sex subject is still a question for discussion in some quarters. There are those who maintain that all instruction in sex matters should be verbal, by qualified

tutors, and the pupils should not be allowed to read alone, as they might then indulge in a tendency to gloat over what they read. Although this may possibly be true of a few pupils, I think young people should read for themselves in their own way and at their own time. This renders possible the absorption of knowledge at their own rate, and makes it much easier for them to read over more than once any point which is difficult to understand or which they fail to grasp at the first reading. Quiet reading to themselves also spares them the embarrassment of having an observer overlooking the emotion which any startling new truth stirs in them.

The class instruction in general science, biology, physiology, ethics, literature and sociology should lay the foundations of sex knowledge and the pupils should then be free to fill in the gaps at their own discretion from their own reading. The more extensive and the more serious it is, and the higher the quality of the books which are available, the better and more truly laid will be the edifice they are erecting to contain their own life-activities.

The Staff Library.—In addition to the general library accessible to the pupils, in every well-

run school there is, as there should be, a small library available only for the teaching staff. In this, books which ought not to get into the hands of the pupils are accessible to the teachers. Among them should be a certain number of books on sex subjects.

Even for the staff, I think the Head of the school would be well advised not to allow a large proportion of books dealing with abnormalities and perversions. To prevent this will not be easy, for, unfortunately, by far the greater number of books on sex which have hitherto been written are by specialists in diseases and perversions. What little medical and scientific talent has been devoted to sex has concentrated mainly on perversions, diseases and abnormalities. The "sexologists" have quite unduly emphasised a mass of perversion and nastiness which even the adult members of a school staff may find contaminating. In addition to these some of the works of the "psycho-analysts" are filthy in the extreme, and I should hesitate to put them on open shelves even for adults. Some of these books contain ideas so contaminating that even a strong adult mind trained in sex matters like my own is filled with revulsion and disgust at their obscene suggestions.

Yet in these days when so much talk of psycho-analysis and Freudism goes on, one or two text books on the subject must be permitted, but I sincerely hope they will not be taken too seriously. The tendency of this school of thought at the moment is to over-emphasise sex and sex perversions and to trace everything to "sex repression" and sub-conscious sex desires. For instance, a dream that a man purchased two copies of *The Times* was interpreted by a psycho-analyst as indicating an abnormal sex tendency in the dreamer! Which absurdity reminds us that minds once contaminated can never regain their purity, balance and direct outlook. The tendency is to read more and more perverse literature once the taste has been acquired.

Of wholesome books on sex there are not many. The following (which is not by any means an exhaustive list) should certainly be available for all members of a teaching staff:

The Physiology of Reproduction (Ed. 2, Longmans Green, 1922) by Prof. F. H. A. Marshall, F.R.S., an excellent book which should be carefully studied; Westermarck's *History of Human Marriage*; Havelock Ellis's *Man and Woman* and *The Task of Social Hygiene*; Carr Saunders's

Population; most of the popular books of Professors Patrick Geddes and Arthur Thomson; Stanley Hall's *Adolescence*, a very important and penetrating book, although I do not agree with all its detail; Professor Bigelow's *Sex Education*; Jane Addams's *The Spirit of Youth in the City Streets*; Saleeby's *Parenthood and Race Culture*; Doncaster's *Heredity in the Light of Recent Research*; *Youth and the Race* edited by Sir James Marchant, which is the Report of the National Council of Public Morals, published 1923, and contains much interesting evidence and expression of personal feeling, uniting in recommendations in favour of early teaching in sex matters.

For those teachers who are married or wish to understand the *normal* as distinct from the abnormal sex life in marriage, there are my own books *Married Love* and *Radiant Motherhood*. Although the former is unobtainable in America in any but pirated editions, Professor Stanley Hall the great American teacher said of it:

Mrs. Stopes in her *Married Love* has spoken the boldest, truest, and sanest word so far accessible in print which all, not only the newly-wed but those about to wed and perhaps especially husbands, should read and ponder (from *Morale—The Supreme*

Standard of Life and Conduct, by Dr. G. Stanley Hall, President of Clark University, author of *Adolescence*, etc.).

They are the only ones that, looking on sex in a normal way, give the necessary detail.

It may be useful to warn teachers and others against the much advertised works of Syndicates using fictitious names, such as are covered by the so-called "Dr. Courtenay Beale" for example, by which pretence their re-hashed material is made to seem important.

On the teachers' shelves should also be some works giving definite instruction about sex diseases. Concerning these, literature and pamphlets are provided by the two Societies, the National Council for Combating Venereal Diseases and the Society for the Prevention of Venereal Disease. The best book on the subject is the invaluable work of Sir Archdall Reid, *Prevention of Venereal Disease* (Heinemann, London, 1920), and perhaps my own little book *Truth about Venereal Disease* (Putnams, London) may be useful.

Probably most teachers are already acquainted with or possess many of the numerous books on sex education and the child which already exist. They will not need guidance from me to increase

the list, nor am I able to offer advice, as I do not know of any good ones.

I should like to put in a plea for a few of the serious scientific journals. Wherever finance permits, *Nature*, *Science Progress*, and perhaps the more popular *Discovery*, should be taken regularly; in schools where funds are plentiful, *The Lancet* and *The Child* should be taken, as they are often most interesting and useful. The first three should be available both for the teachers and older pupils; the two last for teachers only. Although there is no direct sex appeal in these, yet many aspects of biology and science which have a bearing on sex are reviewed and discussed from time to time in their pages in an authoritative manner, which should supply an antidote to the superheated little books on sex marketed for private consumption.

CHAPTER IX

SEX AND SCIENCE

EVERY unthwarted child is a true scientist—
always asking Why? and How?

To enquire why and how, and with painstaking care to follow the logical thought developing as Nature yields one answer after another, is the basis of all scientific work and discovery. It is indeed strange that this capacity, the exercise of which has yielded the greatest material assets of the present civilisation, and which depends on an inborn human characteristic reappearing afresh with every new life, has yet to struggle for recognition in the ordinary school system.

The child's instinctive attitude towards sex matters is exactly that of the scientist—asking How? Why? The search for truth. Scientific enquiry is applauded, respected, and encouraged, so long as it is directed to distant and impersonal themes. The discoverer of an infinitely remote

star in the Heavens, the observer of minute life in the ocean, are honoured, rewarded, and their praises sung in the newspapers. Directly the enquiries and discoveries impinge on human sex they encounter a different atmosphere. Any child feeling this has his ideas of the fundamental meaning of scientific enquiry confused. The child may well wonder why it is laudable and scientific to seek for and publish discoveries about the generative processes of insects, and reprehensible to seek for and publish discoveries about the generative processes of human beings.

The simple, clean attitude of the searcher for truth nascent in every child should be appreciated as an invaluable asset both to the individual and to the race.

Most of the leading sciences are interdependent in so far as the fundamental facts of any one science require for their full appreciation some knowledge of the fundamental facts of several other sciences. This is pre-eminently true of such a complex study as human sex physiology, in whose almost uncharted realms the awakening mind will launch. For this reason, running concurrently with the inevitable scientific enquiries about human life, instruction in, and the oppor-

tunity to make and satisfy enquiries about, life in other forms should be prepared for the child.

Many of our political and social troubles are due to the fact that essential sciences have not formed part of the general curriculum. The minds of most of our prominent and even learned politicians were not properly oriented in their youth. Hence no child ought to be allowed to leave school until he or she has passed through an elementary course in each of the six sciences, some knowledge of which I consider essential for every adult human being.

While other sciences may be desirable as optional subjects, I consider it *essential* that in every school there should be adequate facilities for a simple but fundamental course in the sciences of chemistry, physics, botany, zoology, physiology and geology. These courses should not be optional. They should be compulsory for every pupil. They should not be based on the requirements of the current examinations of any examining body now existing, for so far as I can discover none are satisfactory from the point of view that I am now considering, namely, that of building a firm, true and solid foundation into the character of every individual who passes through our schools.

In addition to the class lessons and lectures a proper course of scientific teaching must also include some practical work by the pupils themselves in a laboratory, field excursions, visits to museums, and supplementary illustrations through the cinema and the library.

There would be no necessity to hold classes in all six sciences continuously throughout the whole school year. Two sciences in each term could be planned in seasonal rotation. Biology and geology ("natural history") would be best in the spring and summer when field excursions can be arranged, while chemistry, physics and physiology could be taken in the autumn and winter.

The elementary study of physics and chemistry you may exclaim is surely a far cry from the subject of this book, and can have little bearing on sex problems in the school. On the contrary. Its direct bearing is clearly discernible when we consider sex themes in terms of physiology, as from one aspect we must. The processes of osmosis and the diffusion of liquids through membranes which are directly concerned in digestion, the interchange of gases, the heat generated by the union of oxygen with carbon compounds which gives rise to the body's warmth, and other facts

of vital importance in human physiology cannot be appreciated without a simple knowledge of chemistry and physics. These general physiological processes have their inter-relation with the sex processes. The whole life of the individual body appears something more rational and better balanced if the ultimate facts of sex are presented on a pedestal of solid foundation.

The life histories of plants and animals as expounded in the elementary sciences of botany and zoology link human life and human sex experience with the rest of the manifold presentations of life in this world. The science of geology orients man in his place in the great vistas of space and time. The demonstration of the changes in the sequence of the animals inhabiting the world in different geological epochs is the best illustration of many important ideas in heredity and evolution. The direct bearing of the science of physiology on sex instruction has already been indicated in a former chapter, yet I think it perhaps wise to repeat, what is in essence the main theme of this book, namely, that detailed and explicit sex instruction should not be given apart from a general study of the essentials of the life processes, but should slip into its unemphasised

place when dealing with the mechanism of the entire living body. However much the teacher may be secretly conscious of the special and almost heated intensity of interest that sex sometimes rouses, the outward aspect towards the subject and all explicit teaching of the pupil should be as unemphasised as possible. It must be linked up with other chemical, biological and physiological teaching and so put in its appropriate place. If the various parts of the sex apparatus are referred to not all together as one theme, but from time to time separately and wherever reference to chemical, physical or anatomical facts make illustrations from the sex structures suitable, the concentrated intensity of interest will be dispersed and the facts gained will be correctly oriented.

It will, I fear, revolutionise a good many schools to enforce upon them the teaching of the elements of so many as six sciences, but the equipment necessary need be very little save for the great equipment of an adequate teacher. I well know the difficulties ahead of school managers in an endeavour to staff their schools for elementary science teaching. Yet we may be hopeful that every year that should become easier, because

more and more graduates are passing their degree examinations in the sciences. I deplore the University tendency which permits students to specialise too soon, and allows young people to obtain honours degrees by concentrating on one subject. The old-fashioned tripos, a degree based on three sciences, was far more useful for school teachers and a far better basis for later research work. Yet anyone with a real gift for science and with a biological training in any one of the sciences named should be able easily to encompass the necessary elementary instruction in the other three natural history subjects. Teachers of chemistry and physics should be able to take the class work in mathematics in small schools where specialised staffs are impracticable.

The instruction given to the pupils in the six fundamental sciences must of course vary with the type of school and with the gifts and potentialities of the teachers. It should be based on the main facts and ideas significant in their bearing on our concepts of the world as a whole.

One word of warning must not be omitted. Teachers who wish to do their best for their pupils should avoid a slavish adherence to the rather modern methods of encouraging the chil-

dren to think they are "discovering" everything for themselves. Although as large a proportion of practical work and experiment should be included as the resources of the school permit, the children must realise that they are doing selected experiments under guidance. I have seen deplorable results from attempts to follow out the idea that almost every fundamental, physical fact should be "discovered" by the children. One University graduate I have particularly in mind, who was brought up according to this system, was not only left in the greatest ignorance of facts and with huge gaps in his knowledge, but his mentality had acquired such superlative conceit as to be well nigh unteachable by the time he had reached University age. A wise combination of dogmatic instruction and first-hand experimental work on the part of the pupil must be mingled. The pupil may then gain confidence in his or her own powers of dealing with unknown problems, and at the same time reverence for the great historical pioneers who originally made the actual discoveries and invented the methods he is now following. The more important of the relevant facts accumulated in such superabundance in text books should also be acquired. For

young pupils I think much better results are obtained by concentrating on a small number of specimens and studying these as thoroughly as possible, rather than by attempting to master the complexity of many species. One can embrace the Universe more truly, and far more companionably, by concentrating on a few intimates rather than by attempting to gain a nodding acquaintance with the multitude.

When directly considering the subject of sex, I think both teachers and pupils have, in the science of Botany, a profound lesson to learn from the lilies of the field. Not only do they neither toil nor spin, but they flaunt their sex. The sex organs, the idea of which in human beings has become soiled by surreptitious secrecy, are in the lilies held up to the light of day and shaken in the eye of Heaven with most flagrant yet beautiful audacity. The great golden sacs of the anthers which correspond to the testicles, and the pistil which represents the receptive and creative organs of vagina and uterus combined, are not only the central and most conspicuous part of the flower but are the very source and origin of that flower's beauty. The outer petals of dazzling white with their graceful symmetry are ranged round the

sex organs as a protection but not a covering, as an attraction to draw attention to them, for they are the prime reason of the existence of the flower, and without them lilies would cease to be on the earth.

This lesson need not be particularly emphasised for the pupils. It cannot be over-emphasised for the teaching staff.

CHAPTER X

SEX AND THE CINEMA

NEITHER parents nor teachers can afford to ignore the immense influence the cinema is now exerting on the minds of young people who frequent picture houses. Some years ago when the Report of the Cinema Commission of the National Council of Public Morals was published (*The Cinema, Its Present Position and Future Possibilities*, published by Williams and Norgate, London, 1917) it was estimated that all over the country 1,075,875,000 visits were paid to the cinema every year! The first thought of the serious elder who desired to take advantage of this, was to secure the presence of "educational films" in the ordinary cinema shows. That was my own view till I learned as a result of sitting as a Commissioner on the Cinema Commission how difficult this is.

The opinions of the children when questioned on this point were decidedly adverse to the edu-

cational film, and even the Topical Budget was not in favour. I think the explanation is to be found in the fact that the short piece of "solid" film, or an educational effort in the midst of a riotous entertainment, is *out of place*, and quite as apt to set the teeth on edge as a hard pill in a spoonful of jam. An educational film shown at a time apart, accompanied by sufficient explanation, with halts to allow an opportunity to study specially interesting pictures in detail, would be quite another matter, and as experience has proved is much appreciated at special shows, and even more when the moving picture is introduced into the school lesson in place of immovable lantern slides.

Yet without direct educational intention, children are being educated unconsciously every time they visit a cinema show, and the effect of that education must be taken into account. At present unfortunately the supply of films really suitable for young children is quite inadequate to meet their legitimate demands for wholesome enjoyment. For patriotic British subjects this state of affairs is rendered still more serious from the fact that almost the whole trade is now in the hands of foreigners, the Americans through their large

centralised distributing houses, as well as by their enormous production, having something dangerously approaching a monopoly in this country at present (1925). This is having far-reaching effects on the national character, and is a matter which statesmen would do well to ponder. The direct influences on national character and patriotism due to the stories and incidental action of the pictures the children see can only be controlled by a national effort which would free our cinema trade from foreign influences. The direct influences on sex and personal life may be derived from any land that encourages the best, and that portrays a noble erogamic life. It sounds so easy to "cleanse the cinemas" where everyone desires reformation to take place! But the effect of "big business" unloading undesired supplies to meet an existing demand for something else is seen here triumphant. It would take either interference by our Government or millions of money in private hands to enable the trade at home to produce the necessary supply of films, and these producers would have to encourage real artists rather than hacks before we could get the kind of film all would approve in all local cinema houses. At present these houses are at the mercy

of central distributors who are almost all tied in some way or another, and are chiefly dependent on the denizens of the backwoods for their financial security, as was shown in an interesting article in the daily *Times* recently (1925). Even when, as sometimes happens, an excellent British film is produced as a venture, it cannot gain the commercial success it deserves because of the all-powerful influences which leave those who run the cinema trade so little freedom. It is also of immediate concern to us that the attitude towards sex of the more vulgar should be almost daily and very subtly instilled into the minds of all our younger generation. Too much shown on the screens is contrary to the wholesome British tenet that children should be kept free from precocious sex ideas. Consider also the effect on our adolescent school girls of seeing frequently cabaret scenes, and vulgar pictures based on the sale of sex by young girls. How can they fail to acquire a lower and more mercenary point of view towards life and budding womanhood than they would were their stimuli nobler.

An ideal mother, watchful so far as possible of every influence in her young child's life, should herself see every cinema exhibition before her

child visited it. This would, of course, tend to restrict the number of times the child went to the cinema, but that is all to the good. Some children go to the cinema two or three times a week or more, and this is physically harmful, as it shuts them away from the fresh air and sunlight and congregates them in buildings perpetually roofed in. Incidentally I feel certain that the epidemics of colds and influenzas which are becoming a public nuisance are largely due to the indoor habits encouraged by the cinema and the "tubes."

This matter of the cinema and our young people must shortly be taken up seriously by the parents and the Government of this country. Meanwhile the only form of protection (and it should be a very effective one) which is at present in the hands of the parents is to keep their children away from all cinema shows which they do not themselves see and approve. Until the parents of this country are intelligent and determined enough to do this, one cannot be surprised at inferior films succeeding commercially, for the child is naturally eager to go to "the pictures" and being voiceless in any public sense has to take what is given it.

There is a certain amount of reassurance in the rather humorous answer of one little slum girl to some questions when she was before the Cinema Commission. She said she did not like love dramas. Indeed, as well as her companion, she said that of all films she liked love stories least. I asked why and she said: "There is too much fooling about in them, and there is always a hatred between two men and two women. It is a lot of silliness. I do not think it would happen in real life."

Still, such an attitude of wholesome contempt is not universal, and should not be relied upon by parents and guardians. Nor does it save them from the responsibility of protecting less intelligent children. One hopes the films may soon be, as they might, invaluable in inculcating ideas both of personal chivalry and a fine attitude of mind between boys and girls, men and women.

One feels that "the trade" imagines it is doing all that is possible to keep the film exhibitions "refined," "clean," of a sort that "anyone can take his family to." The trouble with the film industry is that the people who are producing most of the films have such crude minds, with such low and conventional standards that they portray

base ideals without being aware of doing so. As a curb for this the British Trade Censorship as at present organised is worse than useless. On the cinema, as on our stage, nastiness and corruption slip through the meshes of the censorship triumphantly, while fundamental truth and serious efforts to do good find the door slammed in their faces and every possible obstacle placed in their way.

In connection with the cinema, however, parents have the remedy in their own hands. *They can keep their children away.*

The Cinema and the School. For school use another aspect of the cinema than the purely popular one exists. With the increasing simplicity of producing and displaying films, and the increasing facilities for their distribution, every well-equipped school ought soon to include cinematograph pictures in illustration of several of their ordinary class subjects. Geography and all the natural sciences, particularly biology and natural history, find an unsurpassable form of illustration in the cinematograph picture. A cinematograph of nesting birds or hatching dragon-flies is a thousand-fold more instructive than an inadequate chalk drawing on the blackboard or a flat and

inartistic wall diagram or picture. In these days when the shy denizens of the country are being driven more and more out of reach of the majority by the tramping and crowding of the majority, cinematograph representations of the intimate details of their lives will soon become all that most children can ever hope to see of many of the most beautiful things in nature.

Like the general course of biology such biological instruction should neither stress nor distort from its natural place the sex aspects of the creatures considered. Through the illustrations, the influences knowledge may wield are enormously enhanced and given a vital power by the direct sympathy and sense of kinship created when it reveals the endearing intimacies of the personal lives of the birds and wild animals. Particularly in that branch of sex revolving round the attitude towards parenthood, very lasting and valuable lessons can be unconsciously and pleurably imbibed by the pupils, who are shown the widespread self-sacrifice and loving care of the father and mother birds and animals for their young. A deep affection and a true reverence for motherhood is the very corner-stone of a right sex attitude, and here the cinema has a unique power

which can be put into operation by the school staff. Think what a powerful lesson it is for young boys reared in slum homes, wherein the mother is a down-trodden drudge, to see the *father* sea-gull taking turns, share and share alike, in sitting on the eggs and caring for the young.

The practical difficulties of utilising for schools some of the many beautiful natural history films now in existence are not nearly so great as the inexperienced might imagine. A small daylight apparatus which can exhibit films, on a scale quite large enough for classes of twenty or thirty to stand round the screen and see the film together, without even darkening the room, is available, and other very simple projectors can be had.

A list of various types of specially constructed safe apparatus, suited for use in schools, is given in the recently published report of the Special Committee of the National Council of Public Morals, *The Cinema in Education* (Allen & Unwin, London, 1925). This list shows how much variety of mechanism there is for a school teacher to choose from, and how reasonable in price many of them are. Although the number of suitable films is not yet so large as is desirable, a good many already exist and every month sees

advance in the direction of providing variety. Circulating libraries of films, and other methods of exchange, are also already in existence and would soon grow to more useful dimensions if the schools took up the facilities available. I think, also, once the practical usefulness of the moving picture is realised in the educational world, many valuable pictures from nature will be contributed by amateur photographers who are experts in some branch of natural history.

For the higher classes of older pupils many interesting phenomena, otherwise observable only through the microscope, can be shown on the cinema most successfully. Thus can be demonstrated not only the lives of the invisible animalculæ but the cell behaviour of the higher animals, the development and specialisation of the egg cell and spermatozoa, for instance, and many other themes of vital importance, the illustration of which is insuperably difficult through any other medium. Once photographed by scientific observers, they are rendered available for everyone in a most lifelike manner. These will be found invaluable in the teaching of biology, and thus contribute not a little to the firm foundations of a knowledge of human and sex physiology.

One must conclude, therefore, that the cinema like so many other potent things has unique powers of service for good, if its baser manifestations be superseded. The cinema in the hands of wise parents and teachers should afford one of the most entrancing and invaluable accessories in the sex education of the young.

CHAPTER XI

CO-EDUCATION

BRITISH independence of character is fostered by the admirable lack of system of our secondary education, which permits independent and individual institutions to exist in rich variety. Schools of almost every type may be found for their children by parents who have definite ideas on any aspect of education. Comparatively few co-educational schools exist, but those who have been through them are generally loud in their praises.

Personally I think none but *stupid* children should ever be sent to school till they are at least twelve years old, and I devoutly thank God that I was not. But, of course, this demands more parental care and a higher degree of cultivation in the home than is usual. I only wish it were reasonably helpful for me to say all I feel in favour of keeping all children out of school! We might then re-

gain some of our best national qualities. Bernard Shaw's exaggerations contain some sound truth as a basis, though in our present society his plea that none should go to school till they were forty years old, can hardly be successfully entertained.

We must consider the ordinary home. The most convenient course of education for average children at present appears to be co-education in the home or infant school until the children are eight or nine years of age, and then possibly for boys and girls who have brothers and sisters, or families of cousins, with whom they can mix freely in the holidays, separate schools may be the best. Then at the age of eighteen or nineteen, when they go to the University, co-education should again prevail.

This course, however, requires modification in the interests of specially sensitive, gifted, or peculiarly placed members of either sex. The hunger for feminine influence, unconscious of its origin but painfully intense in a solitary boy, who, without sisters of his own, was kept in the purely masculine atmosphere of a public school, is charmingly and profoundly depicted in Mr. Austin Harrison's wonderful novel entitled *Lifting Mist*.

Parents or guardians who have to control the

education of a sensitive, highly intellectual or a very thoughtful boy, who is deprived of the advantage of sisters or girl cousins, should ponder well over that book. The boy might be much better in a healthy co-educational school than in a purely masculine one. At any rate he should have girl companionship in the holidays. The comradeship of young people of the opposite sex does not in the least imply any actual or conscious recognition that they are of opposite sexes. The precocious and vulgar play which goes by the name of "necking" in America is fortunately seldom found in English co-educational institutions, or among healthy-minded young people in this country.

The natural family generally consists of members of both sexes who unconsciously and in a super-material sense influence and balance each other in their development, and prepare the way for the true erogamic life. It is a mistake entirely to alter the natural environment for long consecutive periods by placing boys not only in schools staffed solely by masters, but leaving them without the free and simple companionship of girls in the holidays.

When University standard is reached there ap-

pears to me to be nothing whatever in favour of the separation of the sexes. University students are, or ought to be, desirous of sitting at the feet of the leading experts in the subjects they are studying for their degree, and specialists of real notability in any branch of learning are too few and too valuable to be limited in their sphere of influence to but one sex.

The theoretical objection to the co-education of young people of University standard sometimes advanced is that only picked girls go to the Universities and a much larger proportion of average lads. Therefore average boys are pitted against exceptional girls, so that the girls carry off an undue proportion of prizes, which disheartens the young men. This is less true to-day than it used to be, and is a trivial objection to raise against a co-educational system which has everything else to recommend it.

Very finely Austin Harrison has painted the life of a boy starved of feminine influence. Girls too have a corresponding lack if they are shut away from all the simple interplay of daily life in common with the other sex.

When a girl is cut away from all companionship with boys she is apt to become too romantic and

to require too much of a Sir Galahad from her future life's partner. It is without question wholesome for boys and girls to know that in the ordinary simple human affairs of daily life they are extremely like one another. A knowledge of each other's lives will not destroy true romance when it comes, but tends to save much disappointment, and to protect both the girl and the young man from purely fantastic idealism and a sense of too great mystery, the shimmering halo of which distorts the view of the opposite sex.

One of the most important lessons which common sense and science have to teach us about life is that the main *human* elements in our composition are common to both sexes, and that the material and intellectual needs and aspirations of man and woman are almost identical. The Victorian atmosphere of super-sex specialisation, which concentrated a woman's sex life too intensely in limited directions, emphasised the few sex differences existing, and created artificial sex distinctions which were thoroughly unwholesome.

On the other hand, it is just as important not to swing the pendulum to the other extreme and endeavour to make a girl's education and life exactly like that now given to boys. I should

prefer in many respects to make the boy's education more like that of an old-fashioned girl! On the girl and woman devolved almost all the home-making arts, the boy having his socks darned for him, his food cooked, his bed made. These are not *sex* requirements: both men and women require stockings, food and beds. The boy would be an immensely better husband and member of the community if he at first hand had some of the education given to most girls in the domestic arts. A woman has her specialisation in the physiological processes of maternity, and while it is perhaps generally convenient that she should run the home, the aspects of human life common to them both ought to be emphasised in the education of both boys and girls. A co-educational school that makes the girls do needlework, cookery and house cleaning, while the boys are learning carpentry or are in the playing field, seems to me wrong. Let the boys also learn to darn their own socks, and to cook, and let the girls learn some carpentry. No one is equipped to be a satisfactory adult of either sex without these human capacities. One of the very nicest men I ever knew had four sons whom he brought up to do every kind of "house work" for several weeks

each year, with the result that four daughters-in-law rose up to call him blessed.

The aim of all true education is not merely the specialisation and equipping of young people for professions, but an effort to make the best human individuals possible out of the potentialities within them. I incline to think that a real co-educational institution should do this effectively; although, under present social circumstances, one has much sympathy with the ancient institutions dedicated to the male sex only, and for all they stand for and are able to dower a boy with in the way of this world's social advancement.

CHAPTER XII

SOCIAL ASPECTS

THE realisation that sex is not only a matter which supremely concerns each individual but one which has many social aspects is an idea which parents and guardians have a thousand opportunities of instilling subtly into the minds of their children.

Some parts of this theme can be readily assimilated by quite small children, together with general ideas of kindness and gentleness to others. Such ideas ought to be inculcated in the nursery and their nurture extended through the school room.

About the age of eleven or twelve more definite facts bearing on the social effects of sex can be introduced with discretion in a variety of ways in the home. In the school the best opportunity comes when the subject of heredity is dealt with in the biological class teaching. Both at home and in the school opportunities are now constantly recurring when the subject comes to the front.

The daily newspapers give Press reports of agricultural shows where medals are given for splendidly grown corn, vegetables and prize animals. Breeding stocks are mentioned and almost daily advertisements appear of pedigree dogs, horses, cats and rabbits. The sight of these may at any moment lead the child to ask direct questions of the parent or teacher which should be answered, and followed by some simple instruction in the facts of the inheritance of qualities, and the power that the careful selection of parents has to develop any strong or desirable quality in the race. Quite young children soon understand, even without this instruction, something of the difference between a valuable pedigree dog and a mongrel. The addition of some simply stated scientific facts renders this knowledge nascent, though it may lie dormant in their minds, to be used when some further question arises, as it is sure to do, in connection with human beings. If dogs should be mated carefully to produce valuable puppies, should not human beings be mated as carefully in the interest of their children?

Directly the question of human inheritance and its importance to the race arises, some explicit information about the dangers of departing from

the accepted code of morality can be given. This can be emphasised effectively by reference (with increasing amounts of detail as the child grows older and more trained in biology) to the remarkable family history of the "Kallikaks." A careful description with full scientific records should be read by parents and teachers in Dr. Goddard's book *The Kallikak Family*, published by Messrs. Macmillan. In a few words the essentials of this effective illustration can be presented. A young man, himself fortunate in springing from a line of good parentage for some generations, broke the moral law. The physical result was that he gave an illegitimate son to a feeble-minded woman. The child inherited many of the bad qualities of the mother, and feeble-mindedness being very prolific, he in turn had many children. The history of this whole family has been worked out, and it has been found that of this one illegitimate son's four hundred and eighty descendants only forty-six were normal; one hundred and forty-three were feeble-minded; very many of them were immoral and criminal in a variety of ways, and very many of them were drunkards. The cost to the State in money, in all sorts of incidental ways, involved in curbing,

punishing and caring for these wastrels was immense.

The child of school age who has already absorbed the spirit of team work in his games can readily be made to appreciate the unfairness of behaving in such a way when the burden falls on others. He well knows that any unfairness on the football field or in a hockey match is considered by everyone so reprehensible that "it is not done," but although it may be personally serious it costs the State nothing. When a sex act, however, involving the lives of fresh generations, is committed carelessly, hastily and inconsiderately, it can, as the Kallikak family shows, throw not only an unfair burden on large numbers of unhappy individuals who endure a cruel amount of personal suffering, but the burden of an enormous financial loss is placed on the shoulders of the whole community. To do that is so unfair that by right-minded people it simply "is not done."

The home is the place in which the moral and ethical aspects of the reproductive powers should be particularly emphasised; the school the place in which the biological facts of heredity should be made clear.

The ethical aspects of right sex behaviour are supremely important. I quite agree with those who consider that training in ethics, as training in religion, should be as distinct and separate from training in scientific fact as anything can be in human life, where all is so inextricably interwoven. The purely scientific aspects of sex instruction have not *in themselves* any ethical quality. They should be presented with the rest of the scientific facts which the child is being taught without too much bias. They will be more effective if given in the impersonal scientific way. The building of these bricks of fact into the edifice of character is a matter for which the ethical and religious teachers (who should in my opinion be the parents) are ultimately responsible.

It has been argued by some who are averse to the spread of scientific knowledge of sex facts (particularly those tending to protect young people from the infection of venereal disease) that by letting them know how to keep themselves clean and safe from infection, one is simply encouraging immorality. I think that argument is superficial. Morality is a quality of a distinct and a higher order, one which must be inculcated in a definite way. In my opinion it can only be effec-

tively inculcated through love, and through the contact (the infection, I prefer to call it) of someone of high character who commands respect and love. This contact is all the better and more effective for being direct, but the written word may convey much of its potency. Hence the great ones of the earth continue to influence and assist in establishing the morality of young generations removed from them by continents or centuries.

It may be partly true that a detailed scientific knowledge of sex and all it entails may make it possible for young people to avoid some of the "consequences" (in illegitimacy and disease) which their parents' generation incurred. From the point of view of purely personal morals, they have gained nothing by the knowledge but society has gained enormously. If evil must be done (and it will be done until moralists are sufficiently contagious and effective teachers of morality to make moral everyone truly and privately as well as publicly), it is better that its evil consequences should be restricted to the doers themselves, rather than that the physical consequences, with all their mental and moral reactions, should spread as a contagion throughout the community and destroy lives innocent of any initiation of

crime. And even if it be not the highest form of morality, it is nevertheless socially most valuable that young people should be made thoroughly to understand that "playing the game" in matters of sex necessitates care for the lives of others who may be yet unborn. Socially we are bound to cultivate a sense of responsibility towards the community as a whole, so that harm shall not come to, and the burden shall not be placed on, others by the immoral or selfish act of one individual.

As children grow from childhood into youth such problems naturally become of a deeper and more insistent nature. Although they may drop from the surface manifestations of discussion and questions, parents may be assured that they are increasingly before the young people, particularly the young men, in their own private lives. Here the attitude of parents and school teachers towards the moral aspects, as well as the hygienic aspects, of sex are of vital importance. The old idea, still too widely prevalent, that it is permissible for a young man to "sow his wild oats" has certainly driven many a young man to doing so. I remember very well a young University student who told me with great bitterness that neither

his mother, his sister, nor his fiancée seemed to think that a young man even *wanted* to "keep straight." He turned thankfully to a girl who set an almost impossible standard of purity before him. Overjoyed to have an ideal, even though he failed to live up to the standard, he turned to her high expectations and idealism as a plant to the light. I remember hearing him say to a cynical older woman: "Oh, you women! Why won't you let us reverence you by expecting us to reverence you?"

Parents have of course a difficult task needing much tact to make their sons and daughters realise that they do expect a high standard from them, and at the same time (knowing that young men so often fail to live up to the ideal they earnestly desire) the parent must make the child feel that failure will not lead to the loss of the parents' love or a diminishing of trust and affection. Otherwise after any failure the young man may be tempted to conceal the resultant humiliation and lack of self-respect, when it would be much better for him to talk over the matter with his mother or father or both as a safeguard against future errors of the same kind.

Parents indeed have a vast responsibility on

their shoulders when they carelessly assume that "freedom" is to be allowed their children "to live their own lives" without question or discussion, and that a certain amount of "wild oat sowing" is permissible. Professor Bigelow in his book tells an anecdote of a parent who was conversing with an Editor, and said: "I assume that my boys will be boys and will have their fling before they settle down and marry." The Editor quickly replied: "Yes, and I presume that you expect your boys to sow their wild oats with my daughters, and that in return you will expect my sons to dissipate with your daughters. At any rate, you have damnable designs on somebody's daughters." This put on the wild oat proposition a light which was apparently new to the parent, for he replied: "That is a phase of the young man's problem which never occurred to me. It does sound startling when stated in that personal way."

If the social atmosphere towards sex were universally that of the Editor one would hear far less than one does of the tragedy of illegitimate babies and broken lives. Public opinion is an immensely strong power universally felt.

Of all themes bearing on sex and social re-

sponsibilities perhaps that of the sex diseases with their transmissibility and appalling results is the most urgent. That will be considered in Chapter XIII, page 157. It is only necessary to remind both parents and teachers ever to keep before youth the idea that the social responsibilities in connection with these diseases are of prime importance. In these matters pre-eminently "playing the game" consists in protecting the innocent and safeguarding society. Private morality demands personal purity; where this fails, public morality demands disinfection and cleanliness so that others be not contaminated.

The duty of the young people in a home to carry on the tradition of that home and form a worthy link between the past and the future is also a social aspect of sex. Each home deserving the name has its own traditions which the parents alone can present with all the requisite accessory detail, so endearing and so personal. Homes that have no such traditions are indeed poor places for children to be born into.

Where the home tradition fails or has been broken up by death, perhaps some wise and sympathetic teacher who may know all the circumstances may be able to deepen the child's sense

of unity with the nation. If the child is made to feel the importance of individual lives to the national welfare, he may link his natural affections to the race rather than to the individual line of his own ancestry, and thus use them in the service of the nation rather than let them wither off or be lost in the destructive atmosphere of an unhappy home. Here indeed is a fine impersonal, yet deeply parental, social service for school teachers to perform.

CHAPTER XIII

SEX DISEASES

AS the venereal diseases are the source of such immense loss and agony in this country, and as, alas, even quite young children are often infected by them, every Head of a school must be constantly on the alert, watchful for their sudden invasion. The problem of the venereal diseases may arise in connection with the members of the teaching staff, the domestic service of the school, or among the pupils themselves.

The two main diseases to be considered, Syphilis and Gonorrhœa, are the results of quite distinct species of germs and run differing courses. Syphilis the more deadly and baneful, and Gonorrhœa easier to acquire by chance infection. For instance, a country housemaid in cleaning the school may break the rules and use the pupils' lavatory. She may the night before, on her evening out, have had illicit union with some careless man who

had infected her with gonorrhœa, and the drop of moisture she may leave upon the seat of the lavatory may touch the private parts of a little pupil who may be one of the purest and sweetest of children and would never be thought of in connection with gonorrhœa by either parents or teachers. Hence in the child the disease may run its course for weeks or months before any suspicion is aroused; and by that time it may be too late to stop its sterilising effect.

Such a picture may indeed, and justifiably, give rise to acute anxiety. Without doubt until even more public attention is directed to the venereal diseases than at present, and even more strenuous measures are taken for stamping them out, such a picture is not a fantastic but a very real and imminent danger in every home and school.

Even as I write (1925) the following account of an outbreak of Gonorrhœa in a children's home appears in *The Lancet*:

Seventeen girls between six and ten years old, living in an exceptionally well-administered home, were notified as suffering from Gonorrhœal vulvovaginitis, confirmed by bacterial examination. Careful enquiry as to the only two admissions in January revealed the fact that one of them (aged 11) admitted on the 11th, was found on the 25th to be suffering

from a profuse Gonorrhœal discharge. During her mother's absence in service she had been "running wild" and "had intimate relations with men and received money from them." . . . The eradication of Gonorrhœal infection (especially in an institution) is a tedious matter, and nine months passed before a consistent succession of negative bacterial reports justified a clean bill of health.

Let mothers imagine what that clean bill of health had cost the little girls in vaginal intrusions, which, at their age, are terrible to contemplate. The prime duty of all parents, guardians and teachers is to keep all such risk away from the innocent little ones.

On the other hand, the mental risk to young pupils of stressing and emphasising such dangers is almost as great, though different from the risk of the actual diseases. Hence the precautions which have to be taken to prevent the spread of the germs from diseased persons and to secure disinfection in every possible way of any chance secretion or moisture that may be left on towel, lavatory seat, or bath, should be practised by the pupils unconscious of any specified danger, and as a general act of cleanliness. The modern type of lavatory seat with a gap in front so that there is no place for moisture to lodge, the use of a

disinfecting roller each time before sitting down on the seat, the use of liquid soap instead of the common cake of soap, and of separate personal towels instead of a common roller towel—all such simple and comparatively easily arranged devices should be used everywhere in schools. It was with absolute horror and amazement that I learnt from someone who was investigating a large institution run at public expense, that not only were there no such safeguards, but that individual inmates in the establishment were forced to use each other's towels even when open disease was present.

Many who desire to see the venereal diseases stamped out (as they could be within a generation in this country), are eager to instruct all young people in the dangers thereof and to emphasise with much detail the risks that are run in this connection. I think, however, that such a course is often upsetting and positively harmful to clean and wholesome young people. They should merely be instructed in general about germs, their prevalence, and the constant need for scrupulous cleanliness. If advice about cleanliness and continual disinfection goes hand in hand with instruction in the meaning of the sex organs and

their sacred import, in modesty and self-respect, and in a sense of racial duty, that ought to suffice to keep them from unwholesome contact. Chance infection can be quite as well guarded against by general instruction about the danger of all germs as by a specific fear inculcated in connection with sex. In every school and home as soon as children are able to understand (and that is very early) they should be taught of the existence of germs. They should learn that different species of germs blow about invisibly in the air, live in water, stale milk, and every secretion, and how they are the source of most of our diseases, such as fevers and colds, how they can be destroyed by boiling and by disinfectants. Such vital truths should all be part of the school curriculum long before mathematics and foreign languages are thought necessary.

Even the daily newspapers are beginning to assist in this campaign against germs. Advertisements for soaps and tooth washes can very well be made an interesting topical peg on which to hang instruction. If the teacher is fully aware of their significance, he or she can emphasise the special dangers in connection with venereal diseases, but without specifying their source.

For the older pupils of sixteen or eighteen, perhaps definite instruction in protection from the sex diseases may be necessary, though looking back on my own unclouded youth, I am devoutly thankful I had no such instruction! If it is given at all, it is important that young people should be warned that even the comparatively painless and minor disease of gonorrhœa may cause complete sterility and incapacity for parenthood later on and, where this full devastation does not take place, it may cause blindness for life in the infant and many diseases and disabilities in the mother. All teachers ought to read Sir Archdall Reid's great work *Prevention of Venereal Disease* (Heinemann, London) for full details of the campaign against it.

When lecturing to the older pupils I think it most important for those giving practical instruction to emphasize that: *The real reason why complete chastity before marriage and entire faithfulness to the one beloved after marriage is set before youth as the standard of life is not because it is an acrobatic feat of the will, nor because it is an artificial and "virtuous" attainment, but because it is the one and only way to attain perfect health and bodily development coupled with the intensest and*

most vivid mental and spiritual delight, joy, and development.

The actual germs of the two venereal diseases differ most remarkably from most disease germs in that:

They do not blow about in the air like fever and cold and other germs.

They do not cling to, or travel on, dry paper, such as a letter, as fever and other germs do.

They do not have a "resting stage" when they are dried up, nor lie for months ready to spring into activity again like many germs and harmful fungi.

They are not, like malaria, carried by flying insects such as the house fly or mosquito.

They are not carried by fleas or rats like the plague, nor by lice like typhus.

They are *only* carried in the moisture from some human infected person, generally by one human being in direct personal contact with another, either by actual sex union, by kissing or by touching; but even then, when the touch is not on the sex parts, the eyes or the lips, there must be some small cut or scratch on the healthy person, or the infection does not penetrate.

Without personal touch the only way for the

germs to be carried from one to another is in some human moisture which is left about and is still moist when the other touches it. This happens most dangerously in lavatories, where people use a seat hastily without noticing when a drop lies on it, or a washhand basin or towel or bath where germs may be left in dampness. Sometimes a cup or spoon, or, particularly, a fork, may be used without careful washing after some diseased person has used it. But, most fortunately, once these sex disease germs have been thoroughly *dried* their danger is almost destroyed.

That teachers themselves may be the source of infection in schools is not beyond the realms of probability, and I have even had letters from unknown teachers in agony of mind because as a result of illicit connection they have acquired a venereal disease. Those living in a small town do not dare to go to any doctor or health centre for treatment because their character and professional career would be gone if it should be known. Hence infected teachers have been muddling along by themselves, a continual source of danger to their pupils. Members of the staff ought to go to a medical practitioner or public Venereal Clinic at once on any suspicion. True,

that is of course the first thing they *ought* to do, but in small towns I know at first hand from confessions of teachers that this is the last thing they *dare* to do. This is a most serious dilemma, for to neglect venereal disease is a wicked thing. Those who have it have no right to remain passively at their posts, they must be in the doctor's hands till they are cured or at least rendered non-infective.

The following facts about the germ, the disease generator of syphilis, should be known to every member of the staff of every institute and school. The germ is called *Spirochæta pallida*, and even one lodged on an individual in such a way that it may penetrate may be sufficient to cause a healthy person to become a hopeless invalid a few years later, or a paralytic maniac if that germ follows its natural course.

Let us imagine then that it has been conveyed to the organs of sex. It is, of course, quite invisible to the naked eye, so tiny that our skin is like a hilly country in comparison with it. It clings upon the skin which is not a smooth surface, as it seems to our eyes, but is rough and corrugated owing to the surfaces of the innumerable cells of which it is composed, like the tiles

on a roof. The *S. pallida* adheres and wanders about this, and, perhaps for an hour, it may still be on the outside. Indeed so squashy and soft is this little germ that where the skin is strong and tough, it is thought that it is not possible for it to wriggle its way even between the layers of the actual skin cells, but that it can only get in where there is at least a tiny crack or break in the skin or membrane.

It can be washed off immediately, before it has attached itself or penetrated in any way. It lies much as a little clinging eel might lie on the side of the ridges of a shingle roof. Now, as you may imagine, if, against the tiles of a shingle roof, a tiny, rather sticky eel lay close, even a rush of water might pass over but not dislodge it if it pressed up against a protective crevice. Comparably, from the irregular surface of the skin, a vigorous swirling of the water may be necessary to wash off the germ and even that might fail to dislodge it. If plenty of plain cold water were present, it is very likely that would be enough to wash away the germ, or to chill and disable it, but as this is not certain, it is better to add some disinfectant which would kill it outright. If this is not done *at once*, however, this

twisted eel-like little creature will have gradually prized or wormed its way in between the cells of the outer skin, slipping through even the tiniest crack or abrasion, and then it will be partly or entirely embedded between the layers of the skin and lower tissues in the lymph spaces, or in the capillaries of the blood system. There no mere rush of water will dislodge it. Then it will be too late to hope to overtake it by simple washing. Although its progress and movements are fairly quick for the size of the creature, it actually moves very slowly, and hence, still for an hour or two, it has not penetrated very far beneath the surface. If within an hour or two water in which a disinfectant is dissolved is applied, or better still if a grease containing a penetrating disinfectant is rubbed on, then, as human skin is absorbent, the chemical molecules of the disinfectant may penetrate the skin and come up against the spirochæte. They oxidise or poison and destroy it; then it will lie dead and helpless in the skin, until shortly the natural growth of the tissues peels it off and all may be well. Once the germ is dead it does not contaminate.

But now let us imagine that neither washing nor disinfectants are used: what does this germ

do? At its own pace, in the course of a few minutes, hours or days, it penetrates between the cells or through the cells under the skin. The red corpuscles of the blood, which are free moving in the blood stream, are massive spheres beside its tenuous, twisted length. Each cell boundary in the human tissues is so soft (unlike those in the plant world for instance with their hard, firm walls) that the cells of the human body with their soft protoplasm are easily invaded by this boring, slender germ, which is supposed to travel in the fine blood vessels and live in and on the lymph system. When the Spirochæta germs of syphilis have, by their complex, cork-screwy movements, penetrated far enough and are comfortable, they settle down to eat the human host, and to reproduce. Each divides and there are two *S. pallida*; each feeds itself on the easy prey of the human cells; each generates again and there are four; again, and there are eight; again, and there are sixteen, and within a short time, an army of these germs has congregated within the host's body. This army of germs may be so strong that the little phagocyte cells which try to eat up all invading germs and protect the human body are powerless against them. The germs are not only

marauders, eating the host's cells, but they give off poisons into the blood stream. Once established, every day they are forming numerous and ever more numerous colonies. Then, unless the individual who is being invaded by this invisible army places himself under a medical specialist and is injected with counter-poisons in the form of drugs, and treated in such a way that these germs are killed, they will invade almost every tissue of his body, and have the most extraordinary and far-reaching effects upon his own health, and upon any children he may generate.

Now a thing fortunate for us about these spirochætes is that while outside or only just entering the skin of the body they are very delicate and are easy to destroy with quite weak, and, to us, harmless disinfectants. They are then among the feeblest and easiest germs to kill. But directly they have penetrated thoroughly within the tissues of the body, they are most elusive, and among the most difficult to catch and kill out entirely, which we know. This being so it is comparatively easy to destroy them before they penetrate, but terribly difficult to destroy them after they have fully penetrated and started to breed within the body. For they have a disconcerting power of

getting used to the poisons doctors inject to kill them, and the sturdiest spirochætes of the army of invasion may live on and on and breed a defiant form which no drug can destroy unless it is so concentrated that, at the same time, it would destroy the human host. These adaptable germs are the cause of the cases which relapse and relapse and are never truly cured.

Never forget that disinfectants may kill the germs outside the body; a medical expert is needed to kill them once they are within its tissues.

The older pupils should have the above explicit information about the life history of the *Spirochæta pallida* given to them in their general Biology class. Its life history is far more important than that of the rotifers or the foraminifera whose lives are often minutely studied. If the life history of the germ is given as a class subject and an illustration of a microscopic species, I think the mental shock is likely to be less than if it were only spoken of in connection with sex disease. Yet, the warning should be quite as effective.

Boys are liable in the vacations or as a secret "lark" to go to some prostitute house out of bravado, or to play in some illicit fashion with

a girl companion. Although fortunately rare, it is not unknown that a girl of only fourteen or fifteen makes a boast of the number of boys with whose sex organs her own have come in contact. One such girl in a district is enough to initiate more venereal disease than a professional prostitute, and far more than doctors and school teachers can overtake after the deeds have been accomplished. One feels that were such girls and their boy companions fully aware of the marvellous truths about their bodies, and their relations to the community, and had they not been corrupted by a false attitude towards sex, such cases would not arise. But such cases do arise. Hence explicit instruction must be available.

It is most unfortunate, indeed deplorable, that the bright and beautiful trustfulness and unconsciousness of healthy youth should be soiled by learning of such facts. I sincerely hope that a generation hence there will be no need for such instruction. By that time the germs of sex diseases might be non-existent in this country if active steps were now taken to stamp them out. The germs are particularly easy to kill; they only transmit themselves from human being to human being, having no host in the animal or vegetable

world as so many other germs of epidemics have. We must feel particularly responsible that the young people of the generation now in our care may be strengthened and hardened by this knowledge, in order that their children may know a world in which it is safe for such knowledge to be the possession of the few. If that happy consummation is to be achieved, it must to-day, however, be placed in the hands of almost everyone. Knowing well the chivalry of youth, I think the blow would be materially softened if, when giving this information and explicit instruction to young people, they were told that, if they play their part, their own children need not have these horrible facts to face.

CHAPTER XIV

ILLEGITIMACY

THE illegitimacy of any member of a school class should be kept secret if this can be done safely, and secured against any possible leakage. If the fact is known to the child himself and to some members of the class, it may create very undesirable tension. A teacher, therefore, who knows that any pupil in his or her class is illegitimate should be on the watch to see whether other pupils are aware of it, and are in any way boycotting or taunting the unfortunate one. Once complete secrecy is violated, the best plan would be to take the matter frankly and sincerely into the open with those members of the class concerned. The idea should be stressed that however much the parents are to blame, the child himself has no power to alter the fact, that he is already handicapped in his race for social advancement and worldly success, and therefore it is cowardly of others to increase this handicap.

As chivalrous boys and girls they should help to equalise matters instead of making them more difficult.

In the great literature of the Victorian age, the illegitimate sex relation and its consequences figure as the supreme crime in sex life. In such masterpieces as *Adam Bede* and *Tess of the D'Urbervilles* poignant and truthful pictures are painted of this social crime and its tragic sequels, which cannot fail to have a wholesome effect on serious young minds. Even so recently as 1916, Professor Bigelow said: "Most awful of all the results of the sexual mistakes of men and women are the unmarried mothers and their illegitimate children."

This seems to me a superficial pronouncement. The existence of an unmarried mother with a healthy child is by no means the most awful of the sex crimes of men and women. Indeed, in my opinion, it is even scarcely awful in comparison with the truly awful horror of blind, diseased babies within wedlock, and the results of foul disease and secrecy; nor does it seem awful in comparison with the sterilised and abnormal lives of social perverts who destroy the creative power of themselves and of others.

Illegitimacy, coupled with disease, in common with all parenthood that is coupled with disease is an awful thing, but healthy illegitimacy seems to me immeasurably less awful than many other aspects of the foul diseases and perversion into which a base attitude towards sex has led men and women. Certainly, illegitimacy impinges on the vital problems of race in a most serious way. The illegitimate child is a source of weakness and racial disharmony which is to be deplored and so far as possible prevented. Those who harshly and cruelly visit the sins of the fathers upon the children and make the lives of normal yet illegitimate children unbearable, are cruel and much to be condemned from every point of view. At the same time a racially subversive tendency is at present current on the part of some well-meaning people who desire chivalrously to protect the unmarried mother and her child. They imply that the child is naturally, and should be recognised socially, as quite on a par with the child legitimately born in wedlock. This claim shows a lack of subtlety and an absence of clear thought. With a few exceptions (which will be considered on p. 178) the illegitimate child is inherently inferior to the legitimate, through the fact that his

mother has failed to maintain her self-respect and the respect of the father. Therefore the illegitimate child does not possess in his mother the creatrix whom he has a right to expect and who should command his complete loyalty, affection and honour. The commandment "Honour thy father and thy mother" implies an unvoiced command that the father and mother should be honourable. If the child is brought into the world by a mother who is not honourable, he is by that fact, regardless of any other, *not* on a par with those whose mothers are honourable and worthy to command the respect of their children.

While feeling every possible sympathy for the illegitimate child and desiring to help in every reasonable way, I think no good purpose can be served to the race as a whole by overlooking and blurring the above fact, as is the tendency of those who are now with tender hearts trying to ameliorate the social injustices which have been done to the illegitimate child. While needless cruelties should be clearly pointed out, condemned and firmly put an end to (and it should be borne in mind that much still remains to be done, in rectifying so far as possible the adventitious injury from which illegitimacy suffers in this and most

other countries) we must not forget that the race should be our first care.

As the attitude towards it of its school teacher may lastingly influence the illegitimate child the teacher who encounters one in the class should endeavour to learn its circumstances. The child itself is not alone to be considered; it may form a storm centre in the class.

It is important to consider clearly what is involved in illegitimacy. To clarify our minds about it, let us classify the different types of illegitimacy, so that we may not make matters worse for some individuals by a continuance of inappropriate handling.

In a general way most people speak of the illegitimate, or the "unmarried mother and her child," as though they composed a class by themselves. Too often also the unthinking assume that it is only the inherently immoral who produce illegitimate children. The fact, of course, is that the inherently immoral, the woman who has wilfully selected, or been driven by fate into, a professionally immoral life, seldom has an illegitimate child at all, and extremely rarely has more than one.

Illegitimate children are the offspring of mothers

who vary widely. A recognition of this fact does not seem to be sufficiently widespread, so it may be useful to classify them in the following way:

(a) Women of supreme self-respect and independence of mind. These are not numerous and form only a small minority. They have resented intensely the iniquitous laws giving the sole legal ownership of their children to the legally married husband. They resented also the other unnatural supports given to male sex dominance by our laws relating to marriage. They therefore refused legal marriage but, as a result of deep love and the desire for a child, they bore to their lover a child or children without going through the legal ceremony of marriage.

As regards home influences, children born of such unions are in almost as good a position as the legitimate child; possibly at times better than the children of many legal unions. Where their parents are faithful, serious and socially responsible, the only important handicaps from which the child would suffer would be due to the exclusiveness of some professions, and to the casual cruelty of the child's playmates and society at large. This class of illegitimate child would not be inwardly degraded. He might, indeed, be addi-

tionally proud of his parents instead of being humiliated by them. The class teacher might even have to handle a rather humorous situation if an upstanding gallant little fellow of this type boasted of his own superiority, and scorned the children of "slave mothers" tied by wedlock.

The number of such deliberate and self-respecting mothers of illegitimate offspring, however, is not large. Unless a woman can trust a man to be better than the laws permit him to be, she is mistaken in uniting herself with him and trusting him with the fatherhood of her child, and if she can trust him to be better than the law permits, she should marry him. Yet however small this class, those dealing with illegitimacy should not overlook this self-respecting type.

Sometimes a woman feeling the present legal position may, after the birth of her first child, be persuaded or coerced into marriage. She may then give birth to a family of legal children by the same father. The unexpectedness of life is illustrated by the way this sometimes works out for ill and not for good. An actual case is illuminating. Such a woman as indicated above, after the birth of her first child, married the man and had five children by him. This family was larger

than their means justified, and the man, owing to squalor and distress in the home, took to drink and to ill-treating his family, refusing the children food and beating them maliciously, and in other ways behaving abominably to them. He did not dare, however, to lay a finger on the eldest child, and she was always well fed and protected by the mother. The mother went out to work and the man did not dare to ill-treat the eldest for the woman stood up to him and said: "I will have *one* decent child at any rate; that child is mine and if you dare to touch her I will have the law on you," a curious instance of the advantage of illegitimacy!

(b) Another type of unmarried mother is she who is the innocent victim of fraud, who believing herself legitimately married finds, after she has become pregnant, that the marriage was a bogus one or was in some way illegal. Yet she lovingly desires to do the best she can for her child to be. For her and this child nothing but the purest sympathy can be felt. Her child also is not robbed of the most precious feeling that his mother did not herself sully her own and his honour. He too is, as all children should be, a "love child." His feelings towards his father, however, must be

very mingled as he reaches an age to understand the position. Therefore he is to a certain extent injured in his innermost spirit in addition to the outer difficulties which may arise in connection with his illegitimacy. From such a child, if circumstances permit, it would certainly be better to conceal the fact of his illegitimacy as long as possible, and if practicable throughout his entire school career. This type of illegitimacy has one further advantage over the others which follow in that the child has probably been conceived in happiness, so that the first weeks or months of its pre-natal existence have been favourable. This is a very important point, for I think there is deep truth in the old idea, difficult though it be to prove however, that the essentials of a child's disposition are laid down already in the first three months of pregnancy.

(c) The third type of unmarried mother is she who, having forgotten her own personal honour so far as to trust a man's promises that he would cherish and regard her without wedlock, finds that in practical matters he fails and betrays her by allowing her to become pregnant after assuring her that she would not; and then that he will not or cannot marry her. Yet she does not try to

evade her motherhood, and lovingly endeavours to do the best for her child. This girl too merits sympathy, for one feels that her up-bringing and education have grievously failed, in not having guarded her with an impenetrable armour of self-respect which would render it impossible for her to permit physical relations before marriage. Were girls instructed (as this whole book is a plea that they should be) in the physiological facts of sex, they could not believe what was told them by a young man desirous of caressing them ephemerally, nor would they trust the various amateur means of controlling conception which are popularly supposed to be within the man's power. The immodest play which some permit, and some young girls are inclined even to incite, which without actual penetration of the hymen approaches an external touch of the sex organs, is popularly supposed to be "safe" (i.e., not to initiate conception) but it is not physiologically safe. A single spermatozoon lodged by an unconscious ejaculation or in the natural bead of moisture which lies on the glans, touching the outer labia may possibly (although very seldom it does, it has actually been known to do so) penetrate and cause pregnancy. I have known five such cases in which conception

followed external play without breaking the hymen.

If the truths of sex are explained to them, no young people of normal intelligence would indulge in such immodest play. The proper safeguard of course against such unfortunate occurrences is a true innate modesty and delicacy of feeling. A deep mutual respect should be present in all our young men and women to restrain them from such acts. But as that is known to fail at times, it is better to supplement delicacy, courtesy and a fragile morality by the stark scientific facts which would be sufficient to deter those who understood them.

The child born to such a mother is as a rule her only illegitimate child. She is pre-eminently the type of unmarried mother whom the kindly disposed Rescue Societies are most likely to be able to help successfully.

(*d*) The next type of unmarried mother is a much more serious racial problem than any of the above. She may be in all other outward respects quite similar to the one just considered in paragraph (*c*) but differs from her in her detestation of and desire to evade her coming motherhood. Consequently instead of endeavouring to

do the best she can for the coming child and to give it all the strength and mental qualities, peace and joy, she is able, she determinedly and even violently endeavours to cut short its existence. Such a type of woman alas is found not only among illegitimate mothers, and the problems of the results of attempted abortion are of great racial significance. The incitements to commit the criminal act of abortion and to attempt to get rid of a developing embryo, are, of course, greatly intensified by the unprotected and perhaps desperate state of an unmarried mother. According to the degree of her determination and the opportunities that present themselves, and the chance fragments of knowledge which may come her way, she may resort to all sorts of abominations of physical violence and drug taking. Finally she may trust herself to abortionists using dirty instruments, or she herself may try to introduce various household implements in order to get rid of the child. Yet in spite of all this, the child may retain its hold on life and come to a natural birth. The results on the child's character and health and the racial effects on the mother, and on later-born children, may be most serious. The physiological, mental and racial evils caused by

unsuccessfully attempted abortion have been almost totally ignored by the medical profession and the social workers in general. I am becoming convinced that attempted abortion on a child who succeeds in coming to birth is generally bound to have some harmful results either on its physique, mentality or character.

Consider one case for instance in an aristocratic family. The mother already had three children and did not desire this later conception. Several times during its ante-natal period she attempted abortion on herself. The result has been that this child is physically perfect in all but one respect, but mentally anti-social. The girl is quite unbalanced in her sex life and unscrupulous in her dealings with her family and the community, a contrast to her relatives and the source of the profoundest grief to her parents. If in a family whose wealth and social position render possible every material comfort and advancement in life, abortion is attempted with such serious results, what can be expected from a poor, frightened, unwillingly pregnant unmarried woman? Repeatedly I get either first-hand or authenticated second-hand information which shows the disastrous effects on the physique and

mentality of children whose mothers tried to do away with them before their birth.

The mental influences of the mother are very important in forming the character of the child during its ante-natal existence. (Further arguments on this point will be found in my book *Radiant Motherhood* which I should like readers of this book to study.) An ante-natal period in which the mother's mental environment was full of fears and deliberately murderous efforts can only by some fortunate chance fail to imprint some weakening or harmful effect upon the child's body or mind. This type of illegitimate child, therefore, swells the infant death-rate. The infant mortality tables of illegitimate children show that the percentage of deaths in the first year is much larger than that among legitimate children. However much the various Rescue Societies may try to do for it to mitigate life's hardships and difficulties, it carries within itself sources of misery and failure.

(e) The illegitimate children most injurious to the race are those of mothers slightly or definitely feeble-minded. All Rescue workers agree that feeble-mindedness or semi-feeble-mindedness are very important factors in the production of illicit

unions and illegitimate children. Everyone interested in this field has heard repeatedly from medical men and public health officers, of mothers who return year after year to the workhouse infirmary to give birth to illegitimates. Even if feeble-mindedness in the mother is quite obvious, the authorities have no power permanently to detain her or to sterilise her; the only two processes which would be in the least effective in putting a stop to the racial danger of her vagrant sex activities.

Where the degree of feeble-mindedness is but slight, its evil influence may not be apparent in the children at an early age, but one can be almost certain that some physical or social defect is latent in them.

In this connection most interesting family records and investigations of paupers and vagrant families have recently been made known. An outstanding example is the Kallikak family (see also p. 148). The inter-relationship of feeble-mindedness, pauperism and crime is being studied actively by some research members of the Eugenics Education Society, who though not yet ready to speak dogmatically have accumulated numerous facts pointing to the conclusion that

feeble-mindedness, illegitimacy and pauperism tend to run in definite family strains. Such illegitimate children are of course a great racial menace, and one of the worst social problems of the day. This book will not reach the feeble-minded mother, and if it were to do so one could have little hope that any of its counsels would be followed out by her so as to be effective.

Teachers in the special schools for defectives for backward and abnormal children are highly trained. One can only point out the deplorable racial fact that not only are the teachers of defective children particularly gifted and valuable members of society, but the incomplete education, which is all that can be inculcated in the defective child, costs the State anything up to ten times the amount which it costs to educate an ordinary child to be a useful citizen.

Christian ethics would not permit us to treat other than kindly the defectives existing among us, but Christian ethics also remind us that "Who-soever shall offend one of these little ones that believe in Me, it is better for him that a mill-stone were hanged about his neck, and he were cast into the sea" (Mark ix. 42), and also "That no man put a stumbling-block or an occasion to

fall in his brother's way" (Romans xiv. 13). Surely to permit feeble-minded members of society to dower helpless little ones with such a stumbling-block as a feeble-minded mentality is to be responsible for just such a crime as Christianity warns us against. Christian ethics do indeed call aloud to us to see that the feeble-minded should not reach maturity without being sterilised or segregated, in the interests of their possible little ones and of the Race.

CHAPTER XV

SEX AND RELIGION

IT is my hope that this book may be of use to all parents and teachers whatever their religion or lack of it may be, whatever their country or social tradition.

There are those who maintain that instruction in sex matters should be entirely divorced from religion. Religions, however, date from ancient days. Nearly every religion concerns itself with sex, and religious views cannot summarily be disentangled from the social consciousness on sex matters, even if it were ultimately possible to do so. But is it possible or right entirely to dissociate religion and sex? I think not. My reason for this view I give on page 193.

Religion, as most of us know it, is presented to us with outward trappings, which though non-essential appear essential to the uncritical mind. These outward trappings vary widely even among different sects of the same religion.

The customs and peculiarities of some of the

sects, even those which maintain themselves in a modern civilised country like England, appear to many to be revoltingly barbaric or disingenuously illogical. It is such irrelevant and local manifestations on the part of the human representatives and institutions of various sects which encourage the hasty to conclude that all religion is best kept away from sex matters, because sex of all subjects at present requires consideration in the clear light of unbiased truth. The practices of some exponents of religion make it clear that truth and logical thought are remote from them. When one knows for instance that a priesthood sterilises some of its young boys, castrating them to preserve their soprano voices, but at the same time condemns the "wickedness" of scientifically controlling the conception of diseased and unwholesome children, one is tempted to doubt whether priests have any right to claim serious attention in sex ethics. When one also learns that a sect considers it worse than murder to permit a young girl to menstruate before she marries, and thus incites to child marriages, one feels as though the only hope for a rational sex life would be for such religions to be swept off the face of the earth. One cannot but feel there is some excuse for those

agnostics who denounce religions as the root of our sex problems, difficulties and diseases.

I feel, however, that the profundities of religion are not essentially involved in these and other deplorable individual manifestations. Not only does the human race need religion, but it needs a religious realisation immensely more profound and more interwoven into the consciousness and daily life of the people than any save the exceptional mind has hitherto possessed. I would not cut religion away from the consideration of sex, but I would, on the contrary, reform the existing religions and build them more deeply into the essential life of mankind.

As the tenets of the numerous sects upon the earth vary so widely, what can one possibly say on the theme of religion and sex which will be equally true of them all, and may be equally helpful to the believers of all creeds? Their diversity is so great, the hasty may say, that there is nothing that can possibly be said which will be true and helpful to the believers in all religions. But I say not only is there one thing to be said, but that it is a most profoundly helpful and racially important thing, and it can be accepted by *all* the exponents of *all* religions. It is as follows:

God Himself creates human beings by the use of the sex organs of human beings at present existing in this world. In this way humanity collaborates in the divine work of creation.

Hence all knowledge and all facts about the sex organs and their most intimate structure, and the physiological laws which govern their material expression, are not only of supreme interest and importance to the human race but should be a most honoured branch of our knowledge.

The consciousness that God requires human collaboration through the very same material means which the vulgar have debased in idea, must, if fully realised, safeguard youth, protect purity and strengthen the race. It must elevate and intensify the feeling of spiritual unity with the Divine which it is the object of almost all religions to inculcate among a humanity prone to backslide. The separation of religion from daily life, the frequency of sex crimes even on the part of those trying "to lead a religious life," all arise from a lack of realisation of the soul's marvellous potency and the Divine power within the racial organs.

In acceptance of the above profound truth all religions worshipping God under any of His numerous names could unite. That agreement

and that realisation will be a great step forward for humanity.

Alas! the different sects, with their various and differing traditions, and changing and diverse customs, will interpret this great truth differently. One of the obstacles in the way of its realisation will be the traditions already maintained and established within the sects. Most of these date back for many centuries and many are based on false ideas and ideals initiated during times of primitive physiological ignorance. These encourage the "religious" person to look upon sex life as "self-indulgence," to glorify the ascetic rather than the married who carry on the race, and in many respects to place on a low level, if not actually to degrade, the manifestations of a normal sex life.

Each adherent of each sect will find for himself the warping of the Truth his own sect suffers from, and must fight out this battle individually for himself or herself. The truths enunciated on page 193 are warped, hindered, or even positively denied, in many quarters. I do not wish here to enter on a consideration of the various and widely diverse teachings of different sects on sex matters.

In recent years there has been much change and modification, even on the part of such sects as the Roman Catholics. Parents and teachers who attempt to discuss in detail the sex teachings of the various religions with a young, enquiring and penetrating mind will find themselves confronted by some very difficult tasks.

Turning from the absolutely universal to the particular aspects of one of the great world religions, Christianity, we are faced at once by an immense difficulty in dealing with the young. Parts of both the Bible and the Prayer Book are unfit for a child's perusal. When the Holy Books of a State religion are unfit reading for that nation's young, what can one say about the officials, priesthoods and religious leaders who blunder along burking recognition of this fact? Some parts of the Bible are not read aloud in congregation, but the printed Book complete is to be found in very nearly every school and home. While it is true that "to the pure all things are pure," the kind of answers a child in its purity will receive, when it asks the meaning of some of the Bible texts, will be (if it has not already had the misfortune to receive it) its first lesson in lying and prevarication by its elders.

To one who takes religion seriously the present state of affairs appears appalling. Why do the leaders of the Churches not do their obvious duty, and boldly recognise the difficulties surrounding parents and young people of the present day, and put an end to the shams and pretences that are rampant? We have expurgated Shakespeare and somewhat modernised his diction, and to read the sixteenth-century Shakespeare one has to be a student with a student's ticket for the British Museum. The Bible, which was translated about the same epoch, could also be expurgated without being tampered with otherwise. Until this is done and the current editions of the Bible cleaned up, parents and teachers who are in the frank confidence of young people are liable to have extremely awkward discussions raised by some of the texts.

The parents themselves should be responsible for the religious instruction of their children. Even were this universally so, and no religious instruction given in any school, the class teacher could not eliminate all consideration of the various ideas and traditions of differing sects current among the pupils.

Without taking into account the minor in-

fluences of many different religions and moralities which impinge on our more or less accepted code, it is necessary, if intelligible discussion is to be conducted with an unbiased and enquiring mind, to realise the different, and sometimes conflicting, threads woven into the strands of our current ideas.

Much of the confused thinking and the conflict current when sex matters are considered, are due to the fact that we do not possess one settled and accepted code or belief as to what our race and nation should aim at, nor even what we consider moral. In the Bible itself very different and conflicting precepts are co-existent and may be even read out in our national church on the same day. Each receives some acceptance and parts of each code may be more or less fervently advocated by estimable people.

First, in our Christian religion, lingers the ancient Jewish morality, which bids us "increase and multiply and replenish the earth." *Fecundity* is its aim and where it has undisputed sway, polygamy and even the "raising of seed" by a deceased husband's brother were virtuous. The morality of fecundity is often ardently preached by those who adopt parts of this old code to suit their arguments.

Secondly, we have in our current codes the influences of the Pauline and Augustine morality (which was possibly a reaction from some of the more obviously crude results of the previous one) which advocates the *elimination of sex influence* so far as possible. In line with this we have the celibacy of the clergy, of monks, and nuns and the *exaltation of virginity* above motherhood.

There is still even the echo of the early Christian Fathers, who, believing the end of the world was approaching and desirable, urged the cessation of all child bearing and condemned all sex life. Thus in present day Christianity there still is the conflict of diametrically opposite teachings about our most important function, and quite young people detect the conflict and are disturbed by it.

Thirdly, permeating our code are influences from the religions of the ancient pagan world through Rome, in which the *family* and its inheritance of property led to relations between the husband and wife often in conflict with that which is best for each of them as individuals.

Fourthly, there is the more modern tenet, referred to by Mr. Aylmer Maude in his *Life of Tolstoy*, where it is said that in the morality

of sex "what makes for the health, happiness, and efficiency of the present and future generations is good, and what makes in the contrary direction is evil."

The absence of any clear-cut, nationally accepted basis of sex-morality causes not only confusion of thought but lies at the root of much wrong doing.

It is very important that those in charge of the young should realise this, and by recognising the separate and sometimes conflicting strands in our complex current codes, should warn the young against being carried off their feet when any one of the component parts are pressed on them by ardent but narrow minded people.

The new and still nascent higher sex-morality which I am trying to crystallise (as in *Married Love*, the *New Gospel*, and parts of my other books) encourages complete health and happiness in individuals welded into life-long devotion on the part of the married pair and presents the idea of the erogamic life of the human duty as the highest, mundane expression of life. The new code imposes the duty that this human duty shall reproduce its kind consciously and deliberately in the interests of the Race and as the

flower of the noblest erogamic life of the adults. This new morality restores *Christ's* gospel of Love and shields it with knowledge, exalts motherhood above virginity but only when it is responsible motherhood, and eliminating the evils of polygamy and prostitution yet restores due respect to the vitalising gift of sex experience.

I desire to close this chapter with the main thought contained in it, that *our sex life is our most direct link with the Divine life*, and therefore a reverent enquiry into and a deep knowledge of all the relevant facts about sex are not only legitimate but essential to one who desires to help youth to lead a noble life.

CHAPTER XVI

HOW SEX SHOULD DAWN—(a) THE INFANT

AFTER some consideration of the various departures from the normal, and the difficulties to be encountered, it may be helpful to consider the healthy majority. The parent and teacher may ask, what is the *right* way for our children to develop? What norm should we compare them with? What should we do if we have the good fortune to be entrusted with the guidance of the development of normal healthy infants?

In this and the next three chapters, I attempt to indicate some of the phases of right development, and to offer a few suggestions which may prove helpful to those in charge of healthy children.

The infant should be born healthy, physically strong, rich in innumerable beautiful potentialities inherited and deliberately fostered in it by its mother during her pregnancy.

For the purpose of this book I start with the

infant at birth; but to bring to birth an infant of the best type strengthened in all the many physical and mental ways that are possible, the mother and father should lead a noble erogamic life long before its birth, even before its conception. In my book *Radiant Motherhood* help on various lines for the potential parents will be found. The developing embryo's future sex life may be made or marred by the pregnant mother during the time she is carrying the child within her. It is therefore most important that mothers who desire to bring healthy, normally sexed children to birth should study what I have to say in *Radiant Motherhood* and should so far as possible follow the advice there given.

Recently there has been much discussion of the question whether the sex of the child which is desired can be controlled, and false hopes have been raised in the minds of many members of the public by dogmatic and positive assurances of the success of a "formula" to produce the desired sex. The claims of the purveyors of this formula are quite unauthorised, and I can say positively that no power exists at present to control sex at will. The successful cases claimed are not more numerous than the mathematical chances

allow for. There are only two sexes in existence!

Confidence in the power to select the sex of the unborn may have a very dangerous effect on the life of the child to be born. The danger I see in the false hopes which have been raised is that a mother ardently desiring a child of one or the other sex, and thinking she has secured such a conception may be mentally determined that this sex is coming to her, whereas nature may have decreed otherwise, when the normal development of the child may be thwarted and interfered with. Not many cases of perverted sex as a result of the ardent desires of the mother are on record, but there are enough to make one extremely cautious about attempting to interfere with nature in this matter which is still entirely beyond our control. Children who have been passionately desired of another sex than the one nature determined, often enough show signs of perversion or of some sex instability to convince me that it is not fair to the potential child strenuously to desire either sex.

A classic instance, where it is known that intense perversion existed and where it is also known that the mother did desire a child of the other sex, is that of Oscar Wilde recorded in *Radiant Motherhood*.

Oscar Wilde, whose genius was sullied by terrible sex crime, which he expiated in prison, is known to all the world as a type whose distressing perversion is a racial loss. His mother once confided to an old friend that all the time she was carrying her son Oscar, she was intensely and passionately desiring a daughter, visualising a girl, and, so far as was possible, using all the intensity of purpose which she possessed to have a girl, and that she often in after years blamed herself bitterly, because she felt that possibly his perverted proclivities were due to some influence she might have had upon him while his tiny body was being moulded.

Where such inborn perversion exists it is too late after birth to do more than attempt to mitigate the injury already done. You, parents-to-be, whose families are still on the way, I implore you in the interests of the child not to value too highly one or the other sex, but to concentrate during the coming of each child on every healthy, happy thought of welcome unattached specifically to either.

Let us, however, imagine (as is mercifully usually the case) that the infant is born healthy, full of sweet potentialities and vitality, and that it is lying in its cot sleeping as it should do. The young mother may say "The sex education of this tiny thing is a long way ahead." That is a mistake: its sex education begins almost on the

day of its birth. One of the vital mental qualities which build up character in sex life is that of will power and self-control. These receive their first and most powerful lessons in the cradle. Regularity of hours and habits of cleanliness can to a marvellous degree be taught to an infant a few weeks or a month old. If through its infancy, as its powers develop, they are trained to regularity and obedience to the will, the growing organism acquires the habit of response to the will which is a safeguard to the child's later sex development.

The management of an infant, however, is not so simple nor so much a matter of rule of thumb as one would suppose from the behaviour of many highly trained nurses. Each individual child, if it has a personality at all, shows its own will and ideas almost from the first. One baby I know for instance had a row royal with its nurse on the way it should be tucked into bed on the day of its birth. Breaking all the accepted rules, he fought and fought his nurse until she placed the blankets the way he himself considered best. Then, having proved himself right about his own needs, he went to sleep to begin an ideal babyhood. If it is desired to achieve the best

with an infant, it is necessary to combine a capacity to guide it on accepted lines and willingness to allow it to lead where its own instinct is strong and seems to indicate idiosyncratic personal needs. Every mother who cares for the future of her child should realise that the first two years are not negligible from the point of view of the child's education, but are vitally important.

How soon the infant begins to be influenced by the sex conduct of elders in its presence is a question difficult to answer, but I am convinced that it is influenced at a much earlier age than is generally thought possible. I think it is most unfortunate that even tiny ones should be put to sleep in their parents' rooms, and that the parents should then, feeling it is "only an infant," live their own lives and perform the marital act in the room in which the child is sleeping. I have a theory which I scarce dare voice explicitly, to the effect that during the first year or so of the infant's life, it is in direct telepathic communication with the thoughts of its mother, and possibly with others around it. That although words are not understood by it, waves of thought and feeling are conveyed to it by some mysterious direct process. Therefore it cannot but be harmful for

the infant, sleeping or half waking in its cot, to be much in the presence of the married pair at a time when they cannot but be feeling intensely. In this matter I think that Dr. Jessie Murray was profoundly wise when she said in the preface of *Married Love*:

And it is during these years above all that the parents play the most important rôle in the inner history of the child's life, not so much by anything they directly teach through verbal exhortations, warnings or commands, as by those subtler influences which are conveyed in gesture, tone and facial expression. The younger the child, the more is it influenced through these more primitive modes of expression, and quite as much when they are not directed towards itself but are employed by the parents in their intimate relations with one another in the presence of their apparently unobserving child—the infant in its cot, the toddling baby by the hearth, the little child to all appearance absorbed in its picture book or toy.

Hence I advise emphatically that, wherever means make it possible, the infant should sleep in a room *absolutely alone* for its nightly rest. Not even the nurse should sleep in the same room with the baby. It should never be present in a room in which any of the ordinary performances of the toilet are being carried on, or in a room in

which grown-ups are completely undressed. The powers of observation and the powers of receiving impressions in a tiny infant are quite remarkable, and although, of course, the impressions then received will certainly be forgotten as actual memories, as impressions they tend to stamp themselves on the mind.

To leave an infant three or four months old to sleep in a room by itself is considered very Spartan by most mothers and nurses! But a healthy infant should sleep profoundly, and if regularly breast-fed and properly managed in other ways it sleeps for a whole round of the clock without disturbance of any sort. Someone should of course be near in case of accident, and for this purpose should sit or sleep in a room adjacent, preferably with a communicating door. *But let the little one sleep in the profound peace of solitude and darkness.* This habit will be found immensely advantageous when the child is a little older and is passing from infancy to the age of an observant toddler. If it has become accustomed to sleep with someone in the room, or with a light near it, it will be very difficult to break it of this habit when it is necessary to do so.

A toddler ought never to have the opportunity

of observing the nurse at her toilet or getting in and out of bed, for chance may at any moment then give rise to undesirable contingencies leading to indelible memories. I know one woman, for instance, who among her earliest memories of babyhood recalls the sight of her nurse sitting on the side of the bed with her nightgown half on and half off. Seeing her naked body and breasts filled the child with a mixture of terror, fear and dislike. The memory remained so vivid that forty years afterwards she could see every detail of the room, the distorted shadow cast by the shaded candle, and still felt the sense of intense revulsion and fear towards the "grown up."

Some think that perhaps frankness and nakedness between adults and children is the pure and natural thing, but I am very doubtful if it is wise. Adult bodies, as a rule, are not particularly beautiful, and a baby's mind is extremely sensitive to beauty, and also very liable to receive conscious impressions of its elders giving rise to fear or a sense of mystery which is much better avoided for they warp the relation of parent and child much oftener than is realised.

Where a separate room for Baby cannot be spared, care should be taken to place a screen

round the cot, so as to give it as much of the sense of solitude, as can be achieved without impeding ventilation.

To impose cleanliness, regularity in feeding and sleeping, are the parents' task. Beyond that the infant and tiny child should be allowed to develop its inborn powers in its own way. (See page 93 *et seq.* in connection with training in will power.)

The baby's growth and development during the first two years of its life are not only the most important phase of its physical growth, but largely determine the quality of its future sex life also. A *healthy*, uncontaminated and properly loved baby is the wisest creature on earth. I fully endorse Sir Archdall Reid, who said, in his book *Prevention of Venereal Disease*:

Babies are the real intellectual giants of the world; adults are dwarfs that stand on the shoulders of their former selves. Instinct, working with more than machine-like precision, impels the child to educate himself in exactly the right way—in a way infinitely superior to the blundering tactics of the teachers he will encounter later in school, and college.

CHAPTER XVII

HOW SEX SHOULD DAWN—(b) THE TINY CHILD

ANECDOTES innumerable are told illustrating the charming naïvete and sex innocence of tiny children, and one can well understand the desire of parents to prolong the attitude of mind characteristic of this beautiful age. It cannot truly be prolonged, however, by untruths. Yet until recently almost every mother and nurse has lied to the tiny ones when asked by them the inevitable questions about sex and maternity. Tiny children mingle questions on every aspect of human life which comes within their range of vision, and on the subject of sex, lies and evasions have generally been given in place of the truth. By these lies treble harm has been done—the general character of the child injured, a blow dealt to his respect for his mother, and a warp given to his own sex life. It is indeed a tragic thing that nearly everyone who is now

grown up received his or her first lesson in lying at the mother's knee.

The following paragraphs and conversations with a tiny child are quoted from my book *Radiant Motherhood* and are included here as they may be helpful to mothers and nursery governesses, in whose charge little children are placed.

The curious thing about the particularly pernicious form of lying which deals with racial things in the presence of childhood, is that we have the habit of thinking it quite permissible. Indeed we have even acquired the habit of thinking it one of the charming forms of lies; hence when we are in a reforming mood, seeking for the origins of the sex wrongs we are trying to put right, we pass these "charming" lies by, thinking them harmless.

Question after question about himself and his surroundings springs up in the baby mind. Inevitably, at three or four or five years old, comes the question: "Mother, where did you find me?"—"Mother, how was I born?"

Then comes the lie.

The child is told about the doctor bringing him in a bag—or a stork flying in through the window—or the accidental finding under the gooseberry bush.

All children delight in fairy tales, but instinctively they perceive the difference between a fairy tale which is recounted to them as a story in answer to their mood of "make-believe," and a fiction which is putting them off when they are seeking the truth.

If the mother who feels herself too ignorant or too self-conscious to answer the truth to the child's questions takes him on her knee and deliberately tells him in a "make-believe" mood a fairy tale, the child will then not feel that the mother has lied. *He will feel, however, that he must ask someone else for the truth.*

But most mothers give the answer containing the fiction of the gooseberry bush, or whatever it may be, in a manner indicating that that is what the child must believe, and the child receives the information as a serious answer to a serious question. It is then a lie, and a pernicious lie.

Racial knowledge, instinct, whatever you like to call it, is subtler and stronger in baby minds than we dulled grown-ups are inclined to think. The youngest child has a half-consciousness that what its mother said in answer to this question was not true.

Nurse or auntie, a friend's governess, or anyone else who seems wise and powerful, is asked the same question when mother is not there, and the chances are that if mother had given the stork version, auntie gives the gooseberry bush, or some other fiction which she particularly favours.

The baby ponders intermittently, inconsequently, perhaps at long intervals, perhaps after years, but ultimately it realises that its mother lied to it.

The mother's excuse is, or would be if she felt herself in any way to blame (which, by the way, deplorably, she very seldom does), that these terrible mysteries of origin are not suitable for the little innocent child to ponder over. She thinks they would shock him. But here the mother is profoundly mistaken.

The age of innocence is the age when all knowledge is pure. At three, four, or five years old, everything is taken for granted—everything in the universe is equally a surprise, and is at the same time accepted without question as being in the natural order of things. If true answers are given to the tiny child's questions, they would seem quite rational—not in the least more sur-

prising than the fact that oak trees grow from acorns, or that the cook gets a jam tart out of a hot oven.

All the world's events seem magic at that age, and if no exceptional mystery were made of the magic of his own advent, the child would feel it to be as natural as all the rest; and having asked the question and obtained satisfactory, simple unaccentuated answers, would let his little mind run on to the thousand other questions he wants to ask. The essential racial knowledge would slip naturally and sweetly into his mind mingled with a myriad other new impressions.

There is no self-consciousness, no personal shamefacedness, about a tiny child. It accepts the great truths of the universe in the grand manner.

If the mother has never failed her child, has always given it what she could of wisdom, she will retain his trust and his confidence. When he gets a little older she can teach him to go to no one else to talk about the intimacies of life, which the child is quick to realise are not discussed openly among strangers.

Little children spend much of their early time in exploring themselves and their immediate

surroundings—all is mysterious, all at first unknown. Their own feet and hands, their powers of locomotion and of throwing some object to a distance, the curls of their own hair, the pain they encounter in their bodies when explorations bring them in contact with sharp angles: all are equally mysterious, together forming a wonder-world. And babies are very young indeed when they explore, with all the rest of their bodies, the rudiments of those of their racial organs with which they can acquaint themselves. *In my opinion, the attitude of a man or woman through life is largely determined by the mother BEFORE the child was old enough consciously to remember any instruction that was imparted.*

Advice is often given in these more enlightened days to instruct your boy or girl in his racial power and duty when he or she is ten or twelve years old. This to many seems very young, and they hesitate, and defer it till they are older and “can understand better.” In my opinion, this is already eight or ten years too late.

The child's first instruction in its attitude towards its sex organs, its first account of the generation of human beings, should be given when it is two or three years old; given with other instruction, of which

it is still too young to comprehend more than part, but which it is nevertheless old enough to comprehend in part. Very simple instruction given reverently at suitable opportunities at that early age will impress itself upon the very *texture* of the child's mind, before the time of actual memories, so that from the very first possible beginnings its tendencies are in the direction of truth and reverent understanding.

A child so tiny will usually not remember one word of what was said to it, but the effects on his outlook will be deep. For at that early age children are meditatively absorbing and being impressed by the psychological states and feelings of their instructors and companions, and if in these very earliest months the mother or guardian makes the mistake of treating ribaldly the tiny organs, or of speaking lightly in the child's presence, or of directly lying about these facts, that child receives a mental warp and injury which nothing can ever eradicate entirely, which may in later years through bitter and befouling experiences be lived down as an old scar that has healed, but which will have permanently injured it.

I hold this to be a profound truth, and one which it is urgent that humanity should realise.

It is ignorance of this truth which has led to the dishonouring and befouling of pure and beautiful youth, and which is the original source of the greater part of all the social troubles and the sex difficulties of adolescence.

The tiny child of two or three years old, just beginning to perceive and piece together the psychological impressions stamped upon it by its environment and the mind-states of those around it, is the weakest link in the chain of our social consciousness. Physically, the new-born babe for the first few days of its life is the weakest link in the chain, the most liable physically to extinction, but spiritually, socially, the link most liable to warping, even destruction, is the awakening mind, the still half-sleeping consciousness, of the child between two and three years old.

The mother or guardian who desires her son or daughter to face the great facts of life beautifully and profoundly should begin from the first to mould that attitude in the child. It may appear to the unthinking like building castles in the sand even to hint at truths which it cannot comprehend, to a child who in later years remembers nothing of the words used. This is not so. What the child absorbs is less the actual words than the tone of

voice, the mode of expression that spiritually impresses itself upon its own little soul.

Then there comes a later stage for most civilised human beings, usually after they are three years old, when there arises the possibility of permanent consciousness through permanent and specific memory of things seen, done or heard. Most grown-ups of the present generation will have some vivid memory, dating back to when they were between three and four years old, of when they received a strong mental impression that grown-ups were lying to them, or that there was something funny or silly in questions they asked. Perhaps they noticed that whilst Jack the Giant Killer was taken seriously, questions about where pussy got her kittens were laughed at. Almost each one of us who is to-day grown up, then received some grievous injury. This time is of great importance in the psychology not only of the child, but of the whole adult race that arises from the growing up of each child, for one's earliest memories are few, but very vivid. As things are to-day, generally between the ages of three and four or so, in the months which are likely to yield a lifelong memory, the spirit is wounded by the shock of a serious lie.

When as a mother or father you are with your children it is vital to be most careful to answer truly, and if possible beautifully, the questions which arise. No one can foresee which question and answer may make that terrible impression which lasts for a lifetime.

Many parents are anxious to tell their children the great truths in a wise and beautiful manner. But few feel that they know how to do so; for it is a most difficult thing to know how to answer searching questions about profound subjects, and particularly about those which the community wrongly considers shameful. Each mother knows, or should know, the temperament and needs of her child, so that the adaptation of the advice I give should be varied to suit the individual child. In essence, however, children's demands at an early age are remarkably similar, and the questions of children on birth and sex differ in form, though seldom in substance.

The following conversation between a mother and her little son indicates what seems to me the best way first to tell a child, who has reached the age when he may have lasting memory, the facts he is blindly seeking by his baby questions. It will not suffice to learn these answers off by heart;

the baby would then soon confound his elders, but the substance of the conversation should prove useful.

The very first time the query comes: "Mother, where did you get me?" the mother must not divert the child's interest or hesitate, but should be ready at once to answer:

"God and Daddy and I together made you, because we wanted you."

"Did God help? Couldn't He do it all Himself?"

"You know when you and I are playing with bricks together, you like Mummy to help, but not to do it all. God thought Daddy and Mummy would like Him to help, but not to do everything, because Daddy and Mummy enjoyed making you much more than you enjoy playing with bricks."

That may suffice for the time, because little children are very readily satisfied with one or two facts about any one subject, and the talk could easily be diverted. The little mind may brood over what was told, and some time later—perhaps a few days, perhaps even a few months or more—this question will come up again, possibly in a different form:

"Mummy, when was I born?"

The mother should give the day and say:

"You know your birthday comes every year on the 18th of April. That birthday is what reminds us of the day you were born, and each birthday you are a whole year older."

"I'm five now."

"Yes, so you were born five years ago on your birthday."

"Where was I before I was born?"

"Don't you remember I told you that God and Daddy and I made you?"

"Yes. . . . Did you make me on my birthday?"

"Not all in one day; you took much longer to make than that."

"How long did I take to make?"

"A long, long time. Little children are so precious they cannot be made in a hurry."

"How long did I take?"

"Nearly a year—nine whole months."

"Did baby take as long?"

"Yes, just the same time. Baby is just as precious as you are."

"I'm bigger."

"Now you are, but you were baby's size when

you were baby's age. You are bigger because you have grown since your first birthday."

Again the subject may perhaps drop, or it may be carried directly forward.

"What is being born?"

"Being born is being shown to the world and seeing the world for the first time. At the end of nine months after God and Daddy and Mummy started to make you, you were ready to open your eyes and breathe and cry, and be a real live baby, and that day they showed you to somebody and you saw the world. That was being born."

"Where was I before you finished making me?"

"Mummy kept you hidden away so that nobody at all should see you."

"*Where* was I hidden?"

"You were hidden in a most wonderful place, in the place where only quite little babies can be while God and their mummies are making them."

"Show me; I want to go back there."

"You can never go back; it is only while you are being made you can be there. After your first birthday, you can never go back."

"Where was I?"

"Well, you know, little babies that are being

made are very, very delicate, and they have to be kept very warm and comfortable, and nobody must see them, and they must be close, close up to their mummies."

The child may interject, "And their daddies too?"

"Yes, if they have got loving daddies, the daddy keeps close to the mummy; but while babies are being made it is God and Mummy that have most of the work to do. That is why you must always love your mummy and obey her."

The child may be temporarily satisfied or may continue at once:

"But where *was* it that I was while you were making me?"

"What is the warmest, softest, safest place you can think of? Mummy's heart: that is all warm with love. The place Mummy hid you while God and she were making you was right underneath her heart."

"Her real heart—the heart that beats like a clock ticking?"

"Yes, her real heart, just here."

The mother should lay the child's hand on her heart and let him feel it beating.

"And just inside, right underneath here,

Mummy kept you while God was helping her to make you."

The child who has been brought up in a home of love and tenderness and beauty will find this a thrilling and beautiful thought, like a little boy whom I know, and to whom this fact was told in this way. Solemnly, and without a word, he went away from his mother into the middle of the room and stood deep in thought for several minutes. Then he turned, looked round and rushed across the room, threw himself into his mother's lap, placed his arms round her neck and cried: "Oh, Mummy, Mummy, then I was right inside you."

For days afterwards he was filled with a rapturous joy, and at times used to leave his play and come to his mother and put his arms round her neck, saying, "Oh Mummy, that is why I love you so."

Whatever form the child's feeling may take, the opportunity should not be allowed to pass without a little addition to the conversation, and the mother should say:

"And you see, that is why you must never talk to anyone but Daddy and Mummy or God through your prayers, about such things. As God and

Daddy and Mummy and no one else made your little body, so everything you want to know about it, all the questions you want to ask, you should ask them and no one else. You see, you are different from any other child in the world, and as Daddy and Mummy helped to make you, they best know your 'works.' So whatever it is you want to know, or whatever it is that goes wrong, it is Mummy and Daddy who can tell you best about it."

It is most important that the parents should take the greatest care to secure helps or nurses who will loyally adhere to such teaching and not interpolate anything of their own, and that the domestic staff, outdoor employees, retainers and any others with whom the child may come in frequent contact are instructed to reply to any such questions which may be asked them, "You must talk about that to your mamma." One nasty-minded maid-servant could do incalculable harm.

Once may be sufficient for a child to be told the great truths it desires to know, but it is seldom that the child will leave so wonderful a subject entirely alone after first learning of it, and many portions of the beautiful facts will have to be repeated in a variety of forms, or in just the same

words, as beloved fairy tales are repeated again and again. The child, however, will be quick to know the difference between this story and fairy tales, for children have an instinct for truth at a much earlier age than grown-ups generally remember.

CHAPTER XVIII

HOW SEX SHOULD DAWN—(c) THE DEVELOPING CHILD

BY six or seven years of age, when the child is adventuring from the nursery, it should already be equipped with an armour of truth about the main facts of human life. If the mother has done her duty in the way indicated in the last chapter, by this time the first rush of childish questions have been asked and answered. There should be few of the deeper fundamentals of sex left to deal with, and when the chance incidents of actual life lead to any other specific enquiry or remind the child of some unsolved problem, the questions should be answered as they arise. About this age no definite instructions should be given save in answer to explicit enquiries. Normally and healthily there should be almost nothing for the parents to do for a few years save to preserve the general atmosphere of the home and see that the school is in keeping with it. I say school,

although I counsel all parents who can manage it not to send young children to school unless they sadly need companionship, or are very sturdy and unintelligent. The unintelligent child is shielded by his own stupidity from the danger of overwork. The sensitive quick child at that age is far better occupied in a home garden, or where it can be individually considered and can live out of doors. This pre-supposes, however, both leisure and intelligence on the part of one or both of the parents, and these are perhaps not so common that many children can hope to have as much parental companionship as is ideal. Parents must have a considerable fund of general knowledge if they are to cope successfully with the child and its innumerable miscellaneous enquiries, and too many parents have now neither the leisure nor the patience to respond.

Throughout this age the careful watch over the mental quality of attendants and companions which has already been stressed, must be scrupulously maintained. Lifelong injury may be done by nursemaids or teachers who threaten personal violence for any fault. A peculiarly revolting threat (which alas is not uncommon) is made to little boys who may wet themselves or expose their

sex organs, that they will have those organs cut off. Some otherwise well-balanced grown men still suffer from the evil effects of such wickedness on the part of their elders. A properly brought up little one needs no threats to enforce obedience. No stress should be laid on the minor lapses of the nursery for they will be grown out of quite naturally in due course. Over-emphasis of trifling lapses of cleanliness may have very serious consequences, and as a general rule as little notice as possible should be taken of trifling faults or mistakes, and every encouragement given to goodness.

This age should be a time when sex is really in abeyance, the foundations of the *quality* of the future sex character having been laid and the super-structure not being yet ready for further building on to the foundations. At school or among carelessly chosen companions, however, children, themselves perfectly innocent and free from sex interest, as they should be at that age, may have ideas stimulated in their consciousness by association with vulgar or precocious children in whom the first premonitions of adolescence have already set in. At all times the choice of companions is an important matter. During this

period it seems to me to be almost the only thing in connection with their sex life which the parents need consider afresh, if they have done their duty in the nursery.

CHAPTER XIX

HOW SEX SHOULD DAWN—(d) THE ADOLESCENT

SOME time before adolescence sets in, and in preparation for it, the general facts of human physiology should have been studied in class-room or from reading. By the age of eleven or twelve every child should have had at least one year's lessons in elementary science (see p. 120).

Generally at about thirteen or fourteen years of age, though sometimes earlier, certain changes begin in the bodily development of the child which initiate the period (called adolescence) when the sex organs become specifically active in preparation for their adult duties. At this time, both for boys and girls, there is much to be said for education in separate schools. The progress of the development of the two sexes varies considerably. The boy in particular tends to go through a phase, for a few years, when he rather despises girlish

things and prefers a majority of companions of his own age and sex.

The girl's adolescence is generally marked by a definite physiological development, culminating in menstruation. The mother has an explicit duty to prepare the girl for the onset of this physiological process. In the old shame-faced days this duty was often neglected by mothers. I have even heard from older women that they were left without any explanation whatever of the process, and were not even warned of its expected onset. As a result they were terrified, or revolted, and the vulgar explanations and shame-faced untruths that they gleaned about it from servants and their companions only made things worse. I have known, on the other hand, a girl whose mother had made the preparation rather too serious an ordeal and had called it an "illness" to the child, so that she was led to anticipate permanently recurring phases of illness which filled her with shrinking anxiety. Only when I told her that a healthy girl experienced neither pain nor inconvenience was she reassured, and a terrible cloud of anxiety lifted from her mind.

The mother who has been truthful, and has given facts asked for in an unexaggerated way and

thus kept the child's confidence in the earlier days, will find the task of preparing a girl for adolescence much lighter than did the old-fashioned mother who, having maintained prudish silence on all that concerned sex until the approach of the critical time which necessitated some communication, found a barrier of self-consciousness existing between herself and her daughter. The mother who is in close touch with her child can generally judge when is the right time to speak. Possibly at, or soon after, the age of eleven it is wise to give some preliminary indication at any of the many favourable opportunities which so readily arise through ordinary social life. An older girl friend may cry off a ten-mile walk, a visitor may not desire to join in a swimming match, or some social trifle of the kind may make a suitable incident for the mother to use as the basis of an explanation of the simple physical care that should be taken at this time, and the meaning and origin of the menstrual flow. If in the school or the home the class-room lessons in elementary science (see p. 26) have been intelligently correlated with the development of the child, by this time some knowledge of human physiology should have been acquired. The facts given in Chapter XVIII of

my book *The Human Body* may very well be recalled, with the addition of some personal details from the mother. If the child has not yet received this instruction in general physiology, it must be given now. The drawings and diagrams of the ovaries and internal sex organs should be shown and explained. It is, however, not so good to do this in the first instance, as it places an undue emphasis on the sex organs. Simple elementary physiology should, therefore, be taught to all children from the age of eleven onwards. All through the earlier years questions of one sort or another about the workings of the human body will have arisen, and if they have been intelligently answered, particularly if the answers have been supplemented by such diagrams as those given in *The Human Body*, the child of eleven should have a fair general knowledge of its own body and the way it works, and on to this foundation information about menstruation can be simply and rationally added as a further extension of what it already knows.

Girls who are sent from home to resident boarding schools may have to depend on teachers more than on their mothers for this initiation. I think this a great pity, and I cannot understand

any mother who can possibly arrange to keep her girl with her till after menstruation is well established, allowing her to leave home before this phase is safely passed. Boarding School for a few years after the age of fourteen or fifteen is quite another matter, and may be best for some girls.

The boy not having any such definite and specific introduction to adolescence as the girl experiences in the first onset of the menstrual flow, does not require such specific preparation. Nevertheless there will gradually come upon him changes in his own structure which he will recognise. The more active development of his sex organs must become noticeable to him, the development of pubic hair, changes in his voice, and possibly nocturnal emissions. It is, therefore, very important that he too should have been taught a sufficiency of general human physiology to pave the way for more specific instruction in these matters by either parent or teacher when he reaches the age when knowledge of his own sex development will become important to him. The fundamental facts which he should have recalled to him and amplified by personal application, are to be found in Chapter XVII of *The Human Body*. Preparation for the possibility of involuntary nocturnal emission is

very necessary, for it greatly frightens some boys, and places them at the mercy of nasty-minded scaremongers and quacks.

I think it also most important, although it is a matter which many overlook and ignore, that both boys and girls of this age should be taught the essential anatomical and physiological characteristics of the opposite sex. Particularly is it necessary that boys should have the menstrual process carefully explained to them in the right manner and be made to understand its racial significance. It is important that boys should realise the fact that the girl who has reached this phase in her development, having gained the power to become a potential mother, is not only to be treated with the delicacy and modesty with which all girls should always be treated, but with the additional realisation of the awful consequences that may result if the reserve set by natural modesty is broken through.

It is not generally understood how intensely dangerous may be the contamination of one corrupt boy companion among girls of this age, or contrariwise how one corrupt girl may ruin, injure and spread disease among her boy companions; see also pages 158-9.

The normal happy young person should go through these phases, however, with very little consciousness of the milestones which are being passed. The adolescent should merge unconsciously into the adult. Too much emphasis is generally placed on the "upheaval," the "difficulties," the "trying adjustments" of adolescence. They really do not exist where health is good and minds are at rest.

I should like especially to emphasise the fact that adolescence is not at all a difficult or trying time where health and mental peace are secured.

Once adolescence is established, the interest of each sex tends slowly and naturally to gravitate towards the other. Plenty of simple, natural life in common is far best for both girls and boys. Life in the country or at the seaside renders possible mutual games and interests far healthier than those of the cities where the cinemas, the dance halls and the streets are the only available playgrounds outside the home. Adolescent boys and girls should play together in groups. Pairing off is a phase that should come later.

It is characteristic of our cool, clean, inherently sweet and pure English womanhood, that quite

often a girl may even reach the age of twenty-five before any definite sex consciousness, or any active interest in sex, has been aroused. On the other hand, soon after the age of adolescence there are types of both boys and girls who are really both physically and mentally adult. A girl of sixteen may be quite ripe for marriage, although fortunately it is not general now to marry until much later. If the girl is large, well built and strongly sexed at that age and develops in such a way that it is clear to her parents and guardians that she is of the early maturing type (for a consideration of the various types of womanhood, see *Radiant Motherhood*, Chapter XV), then I think the possibility of an early marriage is to be welcomed rather than thwarted. Marriage then follows quickly on adolescence.

On the other hand, a more cultivated, "late maturing" type goes through the period of adolescence without any personal specific development of sex consciousness or sex feeling and preserves the virginal purity with its protective rampart of instinctive repulsion to any definite sex approach until years later.

I think the immense power of suggestion which can be used by parents, teachers and guardians

at the adolescent period in the interests of young people should always incline to imply that the later sex experience comes into the lives, the better. I know in more than one instance the incalculable good and the clean, calm, healthy, happy life that resulted from a home atmosphere in which the young people had been told from childhood to rest calmly assured that there was in the world waiting for each a predestined mate who would come many years hence. The result was that without any personal consciousness or uneasiness the young people developed happily and with a strong individuality and self-reliance, escaping many of the pitfalls and dangers that beset the adolescent not reared in an atmosphere that has been rendered thus cool and sweet.

To train both girls and youths to *postpone* thoughts of sex in their own lives, to work steadily and with complete assurance till love comes, confident that it will come, is from every point of view the best course to pursue. Then if "the real thing" comes unexpectedly quickly, an early happy marriage will spare the later personal difficulties of the unmarried adult; and if "the real thing" comes late, the intervening time will have been rendered much safer and easier to live

through than if it had been expected early and sex interest thus prematurely fostered.

Marcus Aurelius said truly, "I am thankful to the gods I preserved the flower of my youth, and that I did not make proof of my virility before the proper season, but even deferred the time."

CHAPTER XX

THE AIMS OF EDUCATION

SPECIALISTS in one or other branch of education are a little apt to think that education is successful if it inculcates in those placed in their charge technical efficiency in one or other branch of knowledge, and to forget that a higher aim of all real education should be the rearing of worthy citizens of our Empire and of the world.

During the later stages of the education of young people they may for a period safely specialise on the details of any trade, craft or profession which they have determined shall form their life work; but more important than this are the deep fundamental results of education which should be in the possession of all citizens.

All should possess well-balanced, healthy bodies, with sound racial instincts. The teacher, although not originally responsible, may be largely instrumental in securing this. All should have the

essential qualities of honesty, truthfulness, self-respect and if possible independence of thought, coupled with a willingness to serve the community as a whole.

All should speak accurately, and with some realisation of its history and inner beauty, the national language. All should have enough knowledge of the history of our Empire and the history of the human race to see themselves in a perspective which approximates to the truth sufficiently to result in a nice mingling of pride and humility, and a desire to carry on the best traditions, enhancing their value in the future.

All should be sufficiently acquainted with the structure of their own bodies and the facts of racial evolution intelligently to take up their responsibility as links in the race.

These and of course many other aspects of that intricately complex thing, the human character, should be the flower and product of our educational system, whether carried on in the home, the school, or both. An educational system which fails to give these qualities to its products stands self-condemned, as does, I fear, a large amount of so-called education which we at present inflict upon the helpless little ones in our schools.

There is another and even greater potentiality in education. In *one* generation the national feeling can be changed. If teachers could but rightly realise it, the children passing through their hands might not only be led in the way they should go, but should be so developed that they themselves in turn may lead to a point further and more advanced than their teachers or anyone of their teachers' generation could attain.

Utopia—the vision of a degree of human happiness not yet attained often hovers enchantingly in the minds of those who think about Life. For many centuries Utopias of one type or another have been pictured and painted by thinkers and teachers, but all these Utopias are presented with one curious and incomprehensible lack—that of a bridge leading to them. All are so impossible of achievement that they stand removed from anything we know at present by an impassable chasm. All are based on some fantastic extension of the powers of human bodies, some miraculous increase in the beauty or intricate workings of human minds. All the dreams of all the Utopias of every type have always hovered and still hover unattached by any solid link to the earth on which we are at present dwelling. They may be

held up as promised lands, but they are promised lands to which no path that we can see sets out.

The race cries out to be led into the "promised land" and longs to be shown a path clearly marked which will lead it directly from the grey present to a future more glorious state. *The path to Utopia is through the erogamic life.* In the ancient days the race could be physically led from one spot on earth to another, but to-day the multitudes of the peoples are too great to be led literally and physically into some new region of the earth, there to start afresh.

As I have said elsewhere, "It is within the lands in which they now dwell that the people must be transformed and led into greater perfection of physical, mental and spiritual beauty." We, the adults of the generations now conducting affairs, are too set, too definitely crystallised ourselves to know Utopia, but if we were to plan an Utopia in our dreams more rational and with less fantastic preliminaries than the thinkers of the past, we could mould and train the infant generations in our care so that they may be equipped to create around themselves Utopia within the lands where we are now dwelling.

For too long the minds of the young have been

blackened and clouded by reiterated dinning in their ears of their constant "guilt." Continual "Don'ts" have deadened their spontaneous expressions of energy and desires to use their powers. They are told on Sundays that "There is no health in us," and "original sin" is preached. All adults seem to concentrate on encouraging and sowing seeds of evil thoughts in the minds of the young. This is largely the result of the contradictory traditions in our midst (see p. 195).

The true educator is one who reverses this process, and without yielding to or spoiling the child remembers its natural sweetness and purity, ardently believes in the *original goodness* and beauty of life, and, while giving the individual child as much room to develop in its own way as possible, inculcates thoughts of goodness, love, and service. A child nurtured in the true erogamic life is reared in an atmosphere of harmony and love.

I think the present tendency to inhibit all the child's desire to help in the home, to work in the fields, or, even by selling newspapers, or chopping wood, to make a little money to help in the home-finances, is not only wrong but racially dangerous, for sound instincts in little ones which are thwarted

at the time of their natural development cannot thereafter later, and in an artificial way, be re-implanted. If you watch a sweet, natural and loving little baby, even when only two or three years old, its intense desire is to *help* and to do the same as father and mother are doing. Its instinct is to give itself in common service; its sweetness and love make it long to be a part of the community in which it is living. The present mad craze is to thwart all this; to take the children from their parents; to shut them up in brazen institutions; to teach them a mad medley of disconnected and useless subjects, and then too often to throw them out upon the world selfish, lazy, thwarted, despising the real basis of life that is manual work and home-making; their sweet naturalness replaced by false and absurd ideas of the superiority of clerking and shop-keeping over manual work and home-making, and their native unselfishness replaced by passions greedy for the easy material success pictured by the cinema as "achievement in life."

The aim of true education should be not only to fit the young to succeed in life, but to foster and encourage every natural and beautiful instinct which is inborn in rightly procreated children, and

when educationalists set their mark rightly on sound material we will have no more "social problems," no more national bitterness and disruptive cruelty with which to cope. Life should be recognised and gladly hailed as being what it truly is, a glorious opportunity simultaneously of self-development and service.

Parents and teachers have a sublime task and hold a sacred office.

